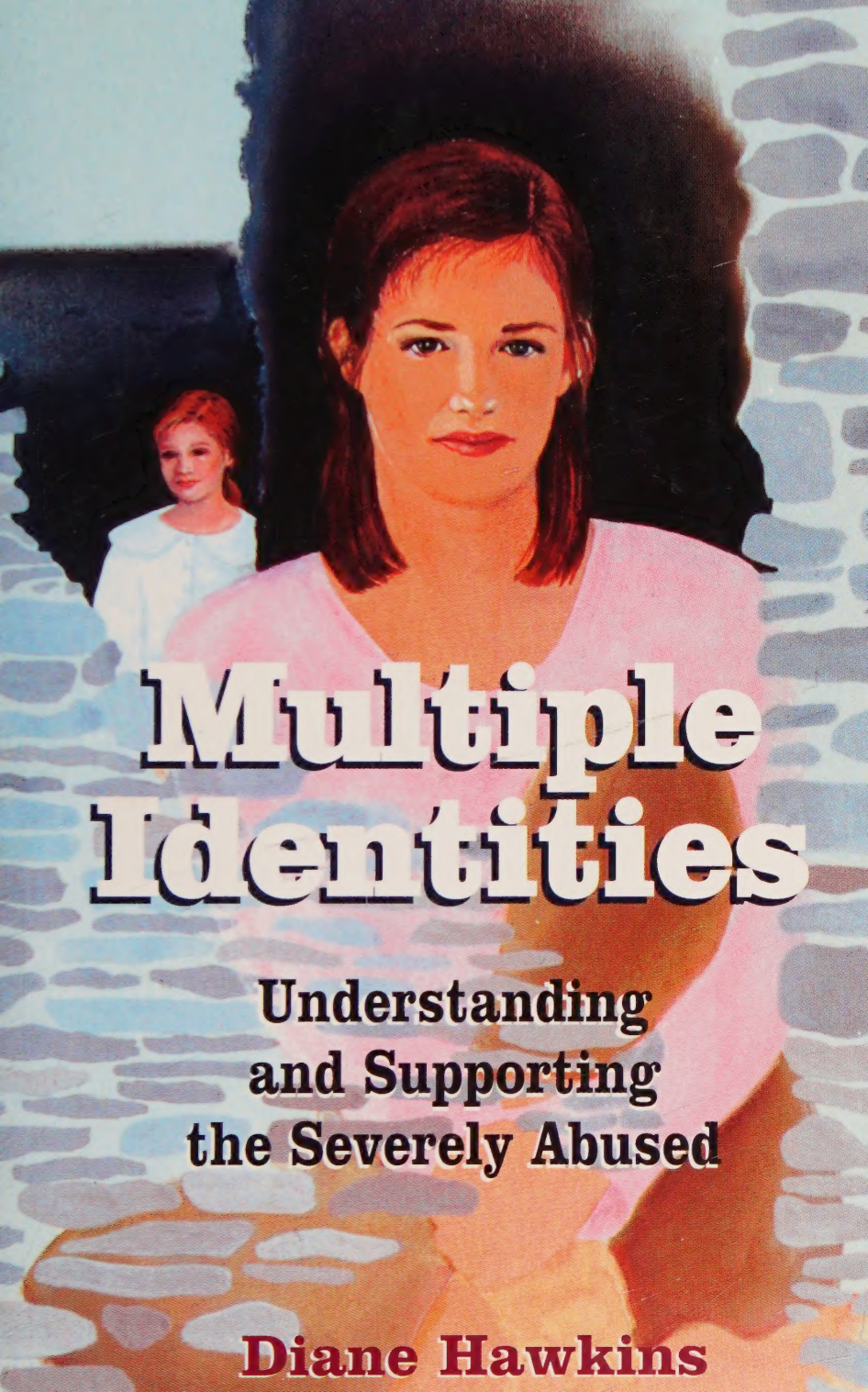

Multiple Identities

Understanding and Supporting the Severely Abused

Diane Hawkins

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There was a child who was so mild
That no one thought of her as wild.
And yet beneath her gentle face
Was chaos time could not erase.

And every day her pain would stay
Just out of reach, in no one's way.
And though she smiled, her soul was riled
Because it had been long defiled.

Yet, unreleased, her pain increased
Until her deepest longings ceased.
And in her mind she built the kind
Of fortress no one else could find.

Now all alone, in walls of stone,
A young girl guards her fragile throne.
And nobody can hurt her there,
And nobody can show they care.

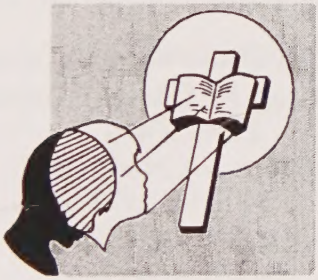
So pain presumptuously plods on
With fear the queen and rage the pawn.
They fight to shield and yet to free
The little girl I once called Me.

Front cover and poem
by
Linda Price

Multiple Identities

Understanding and Supporting the Severely Abused

by
Diane W. Hawkins, M.A.



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Dedication

With love and appreciation
to my beloved husband
and greatest supporter,
Tom

Acknowledgments

I want to express my deep appreciation to Linda Price for the use of her artwork on the cover, as well as her accompanying poem, and to Sheila Salmon for the cover layout design. Many thanks also go to Dr. Scott Moose and Juli Kuhl for their gracious advisory help in proofreading most of the manuscript. Juli also helped significantly in encouraging me to publish the book without it reaching my own standard of perfection so that the information can get out.

I also owe tremendous gratitude to the many therapists, primary and otherwise, who have guided and supported me along my own therapeutic journey, enabling me now to be of assistance to others so that their journey is not quite as mysterious and lonely as my own. Dr. Dennis Bull bravely tackled the beginning years of my therapy, confirming my diagnosis and guiding me through what were extremely turbulent, and largely uncharted, waters for us both. A cross-country move eventually teamed me up with David Witkovsky, who brought a whole new approach to my system of alter-identities through his expertise in conflict resolution while delightfully engaging my intellectual side and teaching me much about the unconscious mind. Another major move led me to Jim Glanzer, who willingly picked up my case and added his gift of spiritual discernment as yet another enhancement to my healing journey.

I'm also extremely grateful for my covenant-keeping husband, who stayed faithfully by my side as we struggled for seven years to figure out what was wrong in my life and who never deserted me after the diagnosis became clear, no matter how rough the emotional roller coaster became. Now God has given us a ministry together, using what

we have learned to help others who are experiencing the same type of bondage.

Restoration in Christ Ministries was launched in 1994 as a non-profit counseling and training organization dedicated to helping survivors of severe, early childhood abuse which has resulted in Dissociative Identity Disorder (DID). We have produced materials, conducted seminars, and done consultations with survivors and their therapists across the country as well as in Canada and Australia.

Of course, my greatest thanks goes to God for preserving my life and sanity, through the gift of dissociation, as well as my personal relationship to Himself in spite of the evil perpetrated against me. While my faith in His goodness was severely challenged at times, this only made me wrestle harder with Him for answers. As a result I grew immensely in my understanding of Him and the role of Satan and evil in His overall plan for mankind (see Chapter Twelve) and was drawn into an even deeper relationship with Him. I also believe that He is truly taking what Satan intended for evil in my life and using it for good, and I am honored to be His vessel.

Table of Contents

Acknowledgements ..... **vii**
Table of Figures ..... **xi**
Preface ..... **xii**
1. Introduction **1**
The Need for Support 3
The Benefits of Support 4
The Qualities of Supporters 5
The Rewards of Supporters 6
2. Building Trust **9**
3. Understanding Dissociation **15**
Dissociative Identity Disorder 15
The Nature of Alter-Identities 18
The Operational Dynamics of Alter-Identities 19
4. The Role of Conflict and Denial in DID **23**
The Creation of Dissociative Barriers 23
The Role of Denial 34
The Removal of Dissociative Barriers 36
Implications for Relationship 39
5. Emotional Support **41**
The Nature of Repressed Emotions 42
Confusion about Emotions 42
Processing Memories 48
Anger 52
Guilt 55
Fear 57
Processing Current Life Experiences 59

6. Physical Support 61
Suicidal Ideation 61
Self-Harm 63
Pros and Cons of Hospitalization 65
7. Spiritual Support 67
Prayer 67
Spiritual Warfare 69
Bible Study and Discipleship 74
8. Material Support 77
Financial Support 77
Assistance with Daily Living 78
9. Therapeutic Support 81
10. Support Versus Caretaking 83
11. The Role of the Church 85
12. Spiritual Protection 91
The Belt of Truth 95
The Breastplate of Righteousness 99
The Boots of Peace 101
The Shield of Faith 111
The Helmet of Salvation 118
The Sword of the Spirit 119
Conclusion 120

Appendices
A. Definition of Terms 121
B. Types of Alter-Identities 129
C. Satanic Calendar 131

Endnotes 133

Table of Figures

1. Survival Conflict 24
2. Function Conflict 25
3. Creation of the Presenter System 26
4. Core Preservation Model 26
5. Attachment Conflict 27
6. Forbidden Emotions Conflict 28
7. Performance/Safety Conflict 29
8. Performance/Goodness Conflict 30
9. Moral Identity Conflict 31
10. Mother/Child Conflict 33

Preface

As a ritual abuse survivor with a diagnosis of Dissociative Identity Disorder (DID), I write this book from an inside perspective, being personally acquainted with the dynamics which make the journey to recovery so complex and oftentimes so lonely. Too often the diagnosis of DID leads to a tremendous sense of isolation in a world that has no "box" in which to fit us. Building any kind of a relationship usually requires that we live behind an artificial mask, trying our best to conceal the dynamics of who we really are and the struggles that are so real in our lives.

This book is an effort on my part to help bridge this information gap, bringing understanding that will hopefully result in greater support for those who are courageously fighting to reclaim lives shattered by unspeakable evil. I have drawn its contents not only from my personal experience but also from my observations and interactions with scores of other abuse survivors whom I have met in various types of therapy groups as well as through my involvement with Restoration in Christ Ministries, an organization devoted to addressing the needs of dissociated survivors of severe abuse.

I have chosen to use the feminine gender throughout the book simply for the purpose of smoother reading. While the majority of abuse survivors seeking healing are indeed female, in actual fact males are victims of early childhood abuse resulting in DID just as frequently. They are just less apt to acknowledge it and seek treatment.

Because I am a Christian and my life is intimately entwined with God, I cannot help but write from a Christian perspective. I have also

seen the dramatic effect of bringing God into the healing process, and I believe that He is absolutely necessary to resolving the spiritual dynamics present when Satanic Ritual Abuse (SRA) is involved. Nevertheless, many of the dynamics and needs I describe in connection with abuse survivors will be helpful to all, regardless of religious persuasion.

I originally designed the book to bring understanding and guidance to current and potential supporters of ritual abuse survivors. However, while it is written to include the more complex dynamics of these particular survivors, much of the material applies to survivors of other forms of abuse as well. Furthermore, it has proven to be extremely instructive and affirming to survivors themselves, especially in the early stages of therapy.

Appendix A contains a glossary of terms which are commonly associated with Dissociative Identity Disorder (DID) and ritual abuse and is designed to assist those readers to whom these phenomena are relatively new. I urge you to consult it whenever you encounter unfamiliar terminology and particularly draw your attention to my definitions of "cult" and "cultist," which I use in a slightly uncustomary way in this book.

I trust that you will find the book helpful in understanding the issues and needs of deeply wounded people, whether that is yourself or someone you know. As understanding and acceptance continue to grow, survivors can emerge from the shadows and more readily receive the help and support they so desperately need.

Chapter One

Introduction

Formerly called Multiple Personality Disorder, Dissociative Identity Disorder (DID) is a unique psychological condition in which the psyche splits itself into multiple identities in order to cope with overwhelming childhood trauma. Amnestic barriers are generally erected between the alter-identities, or "alters," who are formed to enable some parts of the person to be sheltered from the reality of the abuse and thus able to maintain a sense of normalcy in an otherwise intolerable situation. These shielded identities are then able to function in everyday life without being encumbered with the effects of the trauma.

Only a very immature psyche will respond to extreme trauma by creating separate identities. Therefore, DID occurs only in individuals whose trauma *began* before the age of 5 or 6. Once the psyche initiates this type of defense, however, it can continue to create more alter-identities throughout life—whenever it serves a beneficial purpose.

Rather than being a true mental illness, DID actually represents a marvelously creative defense mechanism employed by extremely traumatized children. When they had no way of *external* escape, they found a way to escape the intolerable events *internally*. The condition bears the negative connotation of "disorder" only because its smooth operation often breaks down later in life. Disturbing memories, emotions, and behaviors begin seeping through weakened dissociative barriers

interfering with normal daily living and alerting the unsuspecting Host personality that something is wrong. This is what usually motivates survivors to seek help.

Thankfully, DID is treatable in the hands of a knowledgeable therapist and with the proper motivation and cooperation of the survivor. The journey to healing and wholeness is generally an extended and difficult process, however. It requires identifying and resolving the intense psychological conflicts which seemingly necessitated the dissociation and owning the previously unbearable events. In cases of ritual abuse varying degrees of mind-control programming and demonization are also involved and further complicate the healing process.

"Ritual abuse" is a term that is sometimes used to refer to any systematic form of abuse inflicted upon another person, usually in a covert manner. This could include any form of repeated, sadistic sexual abuse as well as abuse incurred in conjunction with organized pedophile groups, child pornographers, and child prostitution rings. The underlying motives of these perpetrators are primarily to acquire deviant sexual pleasure and/or financial gain. The damaging effects borne by the children they exploit in these criminal contexts are mammoth. If the victimization began early enough, these children may also develop multiple identities in order to cope.

In the field of DID the term "ritual abuse" usually refers to a much more specific type of intense, prolonged, and systematic abuse suffered at the hands of a highly organized, intelligent, and skillful perpetrator group devoted to a clandestine, and often worldwide, agenda which goes far beyond a purely sadistic or sexual focus. Such groups deliberately inflict severe trauma on young children to induce dissociation. When the amnestic barriers are established to shield the primary identities of the person from knowledge of the abuse, they then use some form of mind control programming with the trauma-bearing alters to manipulate them to accomplish their real purposes.

When such abuse is directly associated with the schemes of devoted Satanists, it is called Satanic Ritual Abuse (SRA). Those familiar

with the Bible are quite aware that Satan is actively working through mankind to halt the Kingdom of God and bring the whole world under his domination. The final outcome of this attempt is vividly described in the biblical book of Revelation. The prolific explosion of SRA survivors emerging around the globe and seeking help is evidence of Satan's advancing endeavors.

While Satan is probably the mastermind behind all ritual abuse, sometimes the direct connection to him is less clear, as he works under the surface through many types of organizations in different countries of the world. The ostensible goals of these organizations may appear to be religious, civic, or humanitarian in nature, but they usually have a political underpinning. Many are international in scope or moving in that direction. Some even operate under the auspices of government.

The Need for Support

Regardless of the exact nature and source of the abuse suffered, those whose souls have been literally shattered by extreme trauma generally need a skilled therapist to address their specialized and complex psychological and spiritual needs. Trained clinicians have come to recognize, however, that survivors of severe abuse progress much more quickly when they have some form of support to draw upon outside of their therapy sessions. Many openly acknowledge how important the component of *love* is to the healing process. This is why educating the community at large about the issues and needs of those suffering from DID is so essential.

Almost any multiple (person with DID) will benefit greatly from having a knowledgeable friend who genuinely cares about her and is willing to pray for her, someone with whom she can talk and be "real." The degree of support needed beyond this varies greatly among multiples. While some are very capable individuals performing at a professional level, others are quite disabled functionally. Most lie somewhere between these two extremes. Even those who appear so "together," however, carry tremendous pain, conflict, and turmoil inside. They are just better able to separate, or dissociate, from it in order to function.

The level of neediness and dysfunction within any multiple will also vary along the journey. Don't expect a steady uphill climb marked by consistent improvements. Setbacks can occur at any stage of the process. When therapy gets intense, both emotions and functionality can nosedive. At other times a single internal victory may produce profound improvement almost overnight.

Marital status is another factor affecting the degree of support a particular multiple needs. In general, those who are living on their own without any kind of healthy support from their families need greater support. If a married survivor's spouse is not handling her diagnosis well or is dysfunctional, abusive, or frequently absent for whatever reason, she too will have increased needs for support. Even having an understanding and supportive spouse does not completely eliminate a survivor's need for additional support, however.

The Benefits of Support

Having a close relationship with another caring individual often provides the sense of safety that is necessary for an abuse survivor to open and face the painful areas of her life that need healing. It also provides an avenue for processing the memories and issues that her various identities bring to the surface, enabling significant therapeutic work to occur between therapy sessions. When the therapist is the only person a survivor can talk to about what is going on in her life, it definitely prolongs the process.

Because many abuse survivors grew up in dysfunctional homes, a supportive relationship can often provide valuable mentoring as well. This may occur naturally as the survivor witnesses the strong areas of your life, such as the character traits and healthy disciplines you have developed. In addition, you may decide to teach her various household or trade skills that you are adept in or avenues of creative expression, such as music, crafts, or other hobbies you enjoy. All of these can be very enriching to a survivor, helping to boost her morale, self-confidence, and productiveness. If you have a strong relationship with God, she may also grow in her own spirituality.

In the following chapters I will discuss many other more specific types of support that you may be able to offer to those having a history of severe abuse. While not all multiples will need support in all of these areas, they will greatly appreciate having a friend who understands the dynamics described in each chapter.

The Qualities of Supporters

Just as abuse survivors vary in their needs, so do potential support people vary in their ability to minister to those needs. Some individuals are more naturally gifted for this role than others. Some of you may feel comfortable and capable of giving certain kinds of support but not others. This too is okay. In fact, the most ideal situation is for a survivor to have a *team* of supporters so that the members can complement each other in their roles and no one gets burned out.

If you are dealing with heavy issues of your own, you may not have the emotional capacity to become deeply involved with a multiple, or you may have to limit yourself to specific types of support that require little emotional involvement. You should also be aware that supporting a multiple through *her* abuse issues may bring buried wounds and unresolved issues of *your own* to the surface. If this occurs, remember that taking care of yourself is equally as important as ministering to the survivor's needs. Do not try to be a super-hero or a martyr. Thank God for using this situation to bring to your attention these areas in your own life that need to be addressed, and take the time to do so. I truly believe that most survivors will understand this.

The availability of time is another variable in the lives of potential support people that must be considered. Once a relationship is established, some particularly "needy" survivors can be quite demanding of your time. Therefore, if you do commit yourself to supporting a survivor, you must be able to set firm boundaries so that your own needs, the needs of your family, and your other responsibilities will not

be neglected. Doing this will model proper self-care to the survivor, who often needs to grow in this area too. For this reason people with co-dependent tendencies do not make good support people no matter how much time they have available.

At the very least a support person needs to be comfortable with emotions and abuse issues and understand the basic dynamics of DID and ritual abuse (if necessary). This can be acquired by reading materials and attending seminars on the subject as well as by consulting with others more familiar with the diagnosis. You can also learn a lot from the survivor herself as you proceed in the relationship. Many are very willing to help others grow in understanding if it will provide greater support for themselves. – OR others who desperately need help

Good interpersonal skills are also important. These include respect, compassion, and sensitivity as well as the ability to be a good listener and to maintain objectivity. Living a healthy and moral lifestyle is also beneficial since you are apt to become a role model for the survivor.

I believe spiritual health is just as important. You will have so much more to offer a survivor if you have a strong relationship with God and a vital prayer life so that you can draw upon God's strength, wisdom, and grace in the many challenges you will undoubtedly experience. A strong faith in God and His character will also provide stability as you grapple with the existence of evil of unimaginable proportions. In addition, having a firm grasp of spiritual warfare principles will prepare you to respond effectively should you encounter demonic forces associated with SRA survivors.

Even with all this, however, you still need a willingness to learn and grow and be stretched in what will be a very unique type of relationship. Remember, however, that whatever God requires of you will be matched by His all-sufficient supply of grace, strength, wisdom, and love!

The Rewards of Supporters

If you do decide to enter into a support relationship with a multiple, in whatever capacity, God will not leave you unrewarded. You

may find the relationship very enriching to yourself as well, as many multiples are extremely talented and gifted individuals who make wonderful friends. Many have great spiritual depth as well. God will undoubtedly use the challenges you face within the relationship to mature and refine your character for His glory and to lead you to a deeper understanding of Himself and the spiritual realm.

You will also share in the thrill of watching the survivor receive deep inner healing and be restored to the wholeness God intended for her. If you are supporting a ritual abuse survivor, you will additionally witness the power of God triumphing over evil and releasing the survivor from bondage to the powers of darkness. This joy will be beyond compare—to say nothing of the reward awaiting you in heaven from Jesus Himself (Mark 9:41; Matthew 25:34-40).

Because of the
Codependent Relationship one
must have to work with survivors,
the supportive person will never hear
"I never knew you" from the Lord, in that day

Chapter Two

Building Trust

Trust is the foundational cornerstone of any significant relationship. It doesn't come easily, however, if you were repeatedly hurt by those you trusted as a child. Therefore, developing any kind of close relationship with another person can be scary for an abuse survivor. Many find themselves caught in a conflict in which they long to have a supportive, caring relationship but at the same time are very frightened by that prospect.

As a potential supporter, you need to understand this fear and recognize that learning to trust again may come slowly for a survivor. Therefore, do not try to push yourself too aggressively into a relationship with one. No matter how good your intentions may be, this will usually heighten her fears and defenses. Instead, be gentle, patient, and sensitive to how far she opens the door to you.

Learning to trust again is a critical component of the healing process, however. A survivor obviously has to trust a therapist in order to reveal the deepest parts of her soul where truth and healing are most needed. Hopefully she will also be willing to trust others, especially those whom God may graciously send to walk alongside her on what will be a very challenging journey.

Like most people, the way survivors evaluate trustworthiness is greatly affected by their personal history. Their abuse not only tinted the glasses through which they view people but usually resulted in the development of incredible "radar" for reading people. Therefore, you may find yourself being scrutinized as never before.

Their carefully attuned antennae will be particularly sensitive to anything that likens you to their perpetrators, whether the similarities are physical attributes, particular mannerisms, or character traits. Obviously some of these things are totally irrational indicators of danger, but they will nevertheless evoke a cautious response in survivors.

They may eventually be able to overcome their unfounded fears based on superficial resemblances but will need your patience and understanding in the process. Character issues are of much greater importance, however, because of how severely they were impacted by their absence in their perpetrators. If unresolved, they can be fatal to the relationship.

Because abuse survivors were deliberately lied to so many tmes and experienced so many broken promises, they usually carry a deeply rooted belief that actions are a much more reliable indicator of reality than words. Therefore, in the early stages of your relationship the survivor is apt to note very carefully how well your actions match the words you speak. Only when she is convinced of their consistency will she begin trusting your words alone. These folks look for fruit.

Furthermore, most abuse survivors know all too well that "bad guys" can dress well, talk smoothly, and give out candy. Therefore, they will generally not put much stock on superficialities but will instead cautiously wait to see how your true inner character reveals itself.

Heading the list of character traits that will help to win the trust of abuse survivors is **moral integrity**. This was totally absent or utterly inconsistent in their abusers. In fact, some may not even know what true moral integrity looks like in a person. They do know, however, how greatly they were hurt by people who constantly deceived them and had no regard for any standard of human decency and respect. Therefore, they have virtually no tolerance for any kind of duplicity, deception, or disregard for their personhood. For them, a trustworthy relationship must be marked by absolute **honesty** as well as **respect** and **kindness**. Because many have never experienced it, being treated with respect, and even dignity, is often an awesome "door opener" for trust and a new kind of relationship.

Consistency is also of heightened importance because of how inconsistently their abusers treated them. Just as your words and actions must match, so must the way you treat them from day to day. Therefore, if you decide to change the dynamics of the relationship, be sure to inform them of this as well as your reasons for the change.

Dependability is equally important. This means following through with whatever plans or promises you make—or carefully explaining why you couldn't. Unexpected changes are particularly unsettling because of how often this has previously heralded the onset of abuse.

Openness is another crucial quality. They have too often been deeply hurt by the sly and covert manipulations and deceptions of their perpetrators. Therefore, if they detect anything going on behind their backs, it can strike terror in their hearts! Some may even find it difficult to trust that a secret can ever be meant for their good. They may have to learn what you mean by a "good secret."

Firm moral and personal boundaries are extremely important for two reasons. First of all, because they have had their boundaries violated so much in the past, survivors are usually supersensitive to any inappropriate or uninvited intrusion into their "personal space." People who try to come too close too soon make them uncomfortable. On the other hand, they need *others* to have firm boundaries because sometimes they have no idea where boundaries should be placed. So they often find themselves overreacting in opposite directions regarding boundaries—but that kind of inconsistency is what DID is all about!

A quality which really impresses survivors is a willingness to **acknowledge mistakes.** While they generally want you to be perfect—at the other end of the performance spectrum from their abusers—to a certain extent they realize that you can't be. So acknowledging when you "goof" will go a long way in redeeming yourself in their eyes. None of their abusers ever did that!

Sensitivity is also important. Although their abuse often hardened them to endure extraordinary physical adversity, it has left most survivors supersensitive emotionally. Any perceived hint of mistreatment may tap into deep, unhealed wounds and evoke a major

reaction emotionally. In such a situation protector alters may even emerge to defend them or to retaliate in an aggressive manner. Sensitivity is needed not only to avoid setting off such a reaction but also to handle the situation when it occurs.

Furthermore, because of their traumatic childhoods, survivors invariably have many alter-identities with distorted, negative views of life and people. You will need particular sensitivity to relate to them in a validating manner which doesn't reinforce their negative perceptions but instead opens the door to constructive dialogue.

Torturous abuse also leaves its victims with a host of irrational fears and peculiar reactions to seemingly innocuous things. Some of these were deliberately programmed into them while others are a natural aftermath of the terrifying things to which they were subjected. While you cannot possibly be sensitive to all of their "triggers" before you know them, your handling them delicately when you *do* become aware of them means a lot. Through genuine understanding and support you may even be able to assist them in gaining victory over these troublesome reactions.

Developing sensitivity in all of these areas will take time. In some you may learn by mistakes, but if you can maintain a teachable spirit and allow the survivor to fill you in on what went wrong, the relationship will probably not be damaged.

Compassion is another critical attribute for a support person. While survivors may recognize your legitimate need to set boundaries on the extent of your emotional involvement with them, they need to feel that you are genuinely moved by the horrific abuse they have suffered even if you choose not to know the details of it. If you maintain too cold or aloof an attitude, you will rarely get in the front door with them. They will be too apt to read your extreme emotional detachment as disbelief or judgment.

Your **non-judgmental acceptance of all their alters** is also important. Although as a support person you will not necessarily meet every one of them, you never know who may emerge in a given situation. They are not all naturally amicable or endowed with social graces. While

some are happy, carefree, and delightful, others may be angry, vulgar, aggressive, seductive, or deeply withdrawn. You may be surprised to meet alters of both sexes as well as a wide span of ages. All of this may be difficult to comprehend initially, but hopefully you will quickly adjust and be able to welcome and relate equally well to whomever appears.

Accepting each of a survivor's alters is vital for several reasons. First of all, distinguishing alters as "good" or "bad" enhances internal conflict and perpetuates the need for their ongoing separation (see Chapter Three). Secondly, judgment or rejection closes the door of opportunity for influencing change in their perspectives and behaviors. Finally, by readily accepting all of their alters, you become a powerful model to them. If they are ever to reunite with all of them, the process begins with acceptance—and sometimes that's hard for them too.

Closely related to acceptance is having **respect for each alter's contribution**. Always remember that whatever characteristics are manifested on the surface, every alter serves a protective purpose. When you probe into the history of the most obnoxious or antagonistic alters, you will learn the crucial role they played in the person's survival, often taking on the worst abuse in order to spare the Core. Keeping this in mind will greatly enhance your appreciation and respect for them.

While demonstrating these qualities will usually provide a solid foundation for a survivor's trust, in some cases the fear of trust may be so strong that she is unable to overcome it, no matter how trustworthy you prove yourself to be. In these instances she may need gentle assistance in challenging her beliefs and the bases of her fears.

Your opportunity to play a role in this may be limited, but perhaps through a letter you could make a final attempt to prod her thinking in a productive direction. Try to help her see that although her fear is legitimate and understandable in light of her personal history, it is depriving her of desirable benefits now. Just because she was consistently hurt as a child by those she tried to trust, this is not true *all* the time with *all* people. You might try pointing out others who seemingly enjoy relationships of trust without getting hurt. Challenge her to move from applying her fear of trust globally to *all* people in *all* situations to learning how to assess which people are trustworthy and which are not.

Sometimes the survivor may have to process some of her memories of when her trust was painfully betrayed and get healing for those wounds before trust will be able to grow again. Therefore, encourage her to discuss her fear of trust with her therapist.

Whatever the situation, don't ever force yourself into a relationship with a survivor. Respect her viewpoint if she, for some reason, does not feel comfortable or safe in pursuing it. Having a *choice* is a precious, and often new, realization for a survivor, and learning to utilize it is often a major step in the healing process too.

Even when a survivor responds positively to you, proceed slowly and cautiously. Recognize that this relationship will be much more complex than any you have previously experienced. Because of this, both survivor and support person do well to wade into it gradually.

Chapter Three

Understanding Dissociation

In its simplest form dissociation is something that most people experience in their daily lives. The most common example is day-dreaming, which occurs when your mind becomes so absorbed in thought or fanciful imagination that it completely loses touch with your physical surroundings. When you "wake up" from this experience, you remember nothing of what occurred while you were so deeply engrossed mentally. If this occurs while you are driving, we call it "highway hypnosis," and in this case your body carried out some very critical actions without the conscious direction of your mind.

This normal kind of dissociation can occur *only* when the activity being carried out by the body is so familiar that the brain has literally programmed itself to carry it out automatically without the direction of the mind. The consequences of normal dissociation are very slight because the instant the brain encounters something that is out of the ordinary, it summons the attention of the mind, which brings the person back in touch with his external environment. For instance, if you were engaged in "highway hypnosis" and suddenly encountered an animal on the road, your brain would instantly draw your wandering mind back to your driving so that you could maneuver around it.

Dissociative Identity Disorder

The phenomenon of dissociation lies on a continuum, however, that progresses to conditions which become increasingly

more pathological and disruptive to normal functioning. Dissociative Identity Disorder is the most extreme form, involving the complete splitting of the soul. Since the soul encompasses the mind, will, and emotions of the person, each split-off part will have an independently functioning mind, will, and capacity for emotions.

This most extreme form of dissociation occurs when an immature child experiences an event that is so traumatic and has such unbearable implications that she will do anything to avoid it. However, she is powerless to escape physically; nor can she use normal dissociation to disengage her mind in its entirety from her external environment because her brain is not programmed to handle the event without the involvement of her mind.

So somehow at this intolerable and inescapable moment of time, God enables this totally overwhelmed child to split her entire soul—leaving a small, separated part of her mind, will, and emotional capacity to endure the intolerable trauma in the external environment while her Core Self completely escapes conscious awareness of the event. Because of the amnestic wall erected between the consciousness of the two parts, they will go on living virtually unaware of each other.

If severe trauma occurs again, the Core Self can leave the part she formed the previous time to handle the event again. However, the traumatic events are just as overwhelming to this part as to the escaping Core. Therefore, this victim identity will often utilize some other adaptive coping strategy to lessen the full impact of the event.

She may use partial dissociation, which is the separation of one or more, but not all, of the senses from normal consciousness. For instance, she may determine, "I am going to *see* this but not *feel* it," and somehow dissociate her sense of touch away from her conscious awareness. If she cannot totally dissociate her sense of touch, she may use imagination to lessen the degree to which she experiences it. For instance, she may imagine that she has skin like an alligator and do this so successfully that her sensations of touch and pain are truly diminished.

Another alternative is for her to use imagination to decrease her sense of connection to her body. She may, for instance, perceive herself to be floating above her body, watching the traumatic event transpire

below, or she may imagine that she exists only in her head, not in her body.

Victim alters can also lessen the impact of traumatic events through various avenues of reinterpretation. They may reinterpret the meaning of the event to eliminate the intolerable element. For instance, a child alter who is being molested may tell herself, "This is what Daddy does to show me how much he loves me."

Reinterpretation can also involve changing certain aspects of the alter's identity, or perception of self. This may involve changing her body image to make her feel stronger or more powerful. She may, for instance, perceive herself as having a body that is more husky or older than it really is.

Reinterpreting one's identity may also involve gender if it will in some way provide an increased sense of safety, worth, strength, or morality. Reinterpretation of sexual orientation is also possible. When this occurs, it has a very distinct purpose and may actually enable the alter to preserve a sense of morality, as I illustrate below.

When a victim alter cannot avoid participating in immoral activities, she may also find a way to justify redefining her moral standards. This is often the only way she can lessen the intolerable level of guilt she would otherwise feel.

Sometimes, however, the victim alter left to handle the traumatic event will use complete dissociation to escape the unbearable situation altogether. In this case she will either send out another alter or create a new one to handle the situation.

When under extreme duress, the mind is so incredibly masterful in doing whatever is necessary to lessen the intolerable nature of an event. Not only can it create separate identities in one person, but it can also design each one to fit the exact need of the moment.

Consider, for instance, the case of a dissociative young teen who is forced into prostitution by her perpetrator. When she is handed over to a man at an expensive hotel, "Georgia" is designated to be "out" to fulfill the role. She is able to do so by reinterpreting the meaning of the event as an opportunity to receive affection and affirmation as a female.

This works fine until her clothes start coming off and the time for the actual sex act arrives. At this point she can no longer cope with the situation and totally escapes inside, sending out "Sylvia" to take her place.

This sensitive young alter is absolutely horrified to find herself naked in bed with a strange man. Whatever her particular "piece" of life history has been, she firmly believes that nudity is absolutely forbidden between the sexes. The situation is so intolerable to her that she quickly escapes back inside as well.

Since part of the person *has* to go through with the immoral sex act, the person creates a totally new alter. This alter reinterprets her identity to be not only a male—but a homosexual male! This enables "him" to tolerate what is now perceived as "same sex nudity." He is also able to go through the required sex act by reinterpreting its meaning to be a "celebration of the male body." How this is perceived to work out anatomically defies rational thought but is seemingly no problem for a "redesigned" and dissociated alter.

The Nature of Alter-Identities

Because of the amnestic barriers existing between the alters, they each carry a different set of memories. In a very real sense each one has her own unique life history, however long or short it might be. Each one is also shaped by the specific set of memories she carries.

Since memory plays a significant role in the learning process, a survivor's alters may not all know how to do the same things. For instance, "Mary" may know how to balance a checkbook, but "Jane" does not. "Jane," however, may know how to cook while "Mary" doesn't.

Memory also affects one's interpretation of situations. Therefore, "Susie" may equate closed doors with a need for privacy while "Mary" equates them with anger, rejection, and abandonment.

Emotional responses are also integrally connected to memory. Therefore, "Karen," who has been internally sheltered from the abuse, may run fearlessly to Daddy while "Judy" trembles with fear when he enters a room.

Different life experiences also lead to different conclusions about, and patterns of relating to, self, others, and the environment, which means that the different identities will have different personalities. This is what made the former label of Multiple Personality Disorder so appropriate!

In actual fact, however, most of the split-off parts will not accumulate a sufficient life history to develop a fully rounded personality. They still have a distinct, dissociated identity, however, which makes the current label of Dissociative Identity Disorder perhaps more accurate.

The Operational Dynamics of Alter-Identities

Obviously when multiple identities are formed within a single person, they must be organized in some way so the individual has a sense of order and stability in her life rather than one big "free-for-all" amongst her various identities. Therefore, the same ingenuity that uniquely designs each alter also creates an organizational structure to keep track of them all and to define their operational dynamics. This plan generally establishes an authority structure as well as a prescribed way for alters to move in and out of consciousness and participation in external life. This plan is usually depicted internally through mental imagery, although the Host may not be consciously aware of it.

Alter-identities are usually created to serve distinct functions within the system and will be arranged accordingly. Many exist solely to embody trauma. These are called "victim alters," and they will generally only participate in life during traumatic events or when something in the immediate environment reminds them of their trauma. In this latter situation the emerging alter is said to have been "triggered."

Other alters may serve as "protectors." They usually take on a rather tough façade and often carry a lot of anger. They are designed to protect the individual, or particular identities, from any perceived danger or further abuse. While their effectiveness in doing so with the original perpetrators was limited, they often intervened to take abuse in the place

of weaker victim alters. They can also be quite aggressive in fulfilling their protective role with other threatening people in the survivor's life.

"Controller alters" are the designated leaders in the system. They have the highest authority and decide who participates in life at any given time. They usually operate behind the scenes and rarely participate in external life themselves. They are obviously key identities with whom to establish trust and cooperation.

"Caretakers" are usually older alters who care for very young alters internally. They may speak for these alters as well, which is helpful in therapy.

"Function alters" are designed to carry out the functions of normal, daily living. Usually this role is shared by five to eight identities, and together they are called the "Presenter System." They are the alters who predominantly interact with life in non-abusive settings and are most known by other people. The Host is the strongest of the function alters and the one who handles life most frequently. (See Appendix B for a complete list of the various types of alters.)

Within each individual the alter-identities will usually exhibit a distinct pattern by which they "present," or interact with the external world. In the stereotypical cases presented in "The Three Faces of Eve" or "Sybil," only one alter participated in life at a time, and the other alters were usually totally amnestic for the time periods in which another alter was "out." These blackout periods are referred to as "lost time." This type of presentation produces significant gaps in memory for virtually all the alters.

In other cases the entire Presenter System shares a co-consciousness, but only one of these alters is actually in control of the body at a time. In this more common situation "lost time" generally occurs only when an alter who is not part of the Presenter System comes "out" to fulfill a particular purpose, such as handling abusive episodes in the person's life. Sometimes the Presenter System will remain co-conscious when some of these other alters come out as well. This varies greatly among multiples and generally increases as they move toward healing.

For some individuals it seems that the entire Presenter System is involved in living life all at the same time. In this situation the person may express markedly different perspectives within the same conversation. She may also appear to be extremely flighty as her thoughts send her rapidly in different directions. This is an extremely difficult kind of system to recognize and interact with knowledgeably.

Another subtle type of Presenter System occurs when the Host personality serves as a "Shell." In this case the Host is like a glove into which the various other alters come to present. The Shell consistently functions as the speaker but will reflect the personality, emotions, and perspectives of the particular alter who is filling her. This "hand-in-glove" type of presentation enables the person to maintain a sense of consistent identity externally as well as a continuous short-term memory. It also minimizes the appearance of switching between the various alters.

Alters outside the Presenter System are sometimes arranged in layers or different sub-systems, which may be managed separately. These alters will vary considerably in the degree of awareness they have of each other and external life.

The DID N.O.S. (not otherwise specified) will do a lot of co-perception/copresence, but without much of the dynamics that SRA + RA people have.

→ Co-Consciousness — i.e. "co-perception" Strong's # 4893 συνείδησις used 32 x's in N.T.

Rom 2:15 conscience both accused + excused them

I Tim 4:2 conscience seared with a hot iron

Heb 9:9 pertaining to conscience 4 gifts + sacrifices not make perfect

Heb 9:14 Christ's blood purges conscience from dead works

Chapter Four

The Role of Conflict and Denial in DID

Understanding the role which conflict plays in the dynamics of DID will greatly enhance your ability to interact with a multiple's system of alter-identities in a manner that is most conducive to her healing. It will help you appreciate the distinct perspectives and roles of the alters and know how to validate them in an appropriate way that facilitates the eventual removal of the dissociative walls between them rather than strengthening them.

The Creation of Dissociative Barriers

While DID is created in a child's mind as a means to cope with extreme trauma, escaping the physical pain or overwhelming emotions is probably not the primary motivating factor in the splitting process. Rather, the child seems to use dissociation as an ingenious way to resolve what she perceives as intolerable conflicts arising *from* the trauma.

Psychological conflicts exist whenever a person feels two or more opposing desires, beliefs, views of reality, needs, impulses, or feelings at the same time. An example would be the working mother who wakes up to find her child is sick, leaving her torn between needing to be at work to complete a special project and needing to be home to care for her child. A similar situation arises when a person who carries a deep spiritual commitment to honesty

my mother took care of this by "denial" — she

feels his job is in jeopardy if he does not comply with his boss's request to twist the truth in a critical report.

Intolerable conflicts occur when an encountered situation threatens a critical belief, view of reality, or need which seems *inviolable*. For instance, most infants and young children believe that a protective caretaker is absolutely necessary for survival. This seemingly uncompromisable belief will be severely threatened if Daddy begins brutally hurting the child.

In the face of such an intolerable conflict the child's psyche may respond in an extreme manner, using dissociation to separate the Core Self from the threatening reality. This allows the Core to live as if the event never occurred so she can maintain the critical belief that she has the protective caretakers she needs in order to survive, while an alter-identity holds the reality of the trauma and the recognition that she is *not* safe with Daddy.

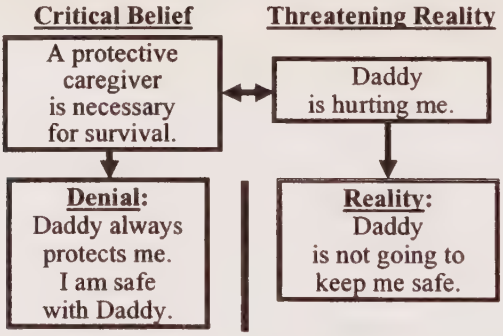

Figure 1: Survival Conflict

If you can grasp the mechanism of how this most foundational conflict can cause dissociative barriers to be erected within the child's mind, you will readily recognize that whenever such a child believes that she is in an unsurvivable situation, she will use dissociation, or "splitting," to protect her Core Self from knowledge of the event so that this primary identity can maintain her confidence of survival. The more the child is placed in situations that threaten this critical belief, the more alter-identities she may create to encapsulate the trauma away from her normal stream of consciousness.

Severely abused children generally face many other conflicts that seem just as intolerable. Once they have begun to use dissociation at an early age to resolve them, their psyches will usually revert to this same defensive mechanism to cope with these conflicts as well, splitting themselves again and again in order to isolate whatever is viewed as intolerable away from the primary identities so that they do not have to "own" such realities.

For instance, as such children mature, they will undoubtedly be required to take on increasing responsibilities in caring for themselves, participating in family life, doing chores, and going to school. This eventually creates a critical situation if they are also experiencing frequent abuse. The trauma-bearing alters are generally too laden down with the emotional impact of the abuse to be able to function normally, leaving the burden to do so on the "unabused" Core.

However, the psyche also seems to be highly invested in protecting the Core from direct involvement in what is perceived to be a risky and unpredictable environment. This creates an intolerable conflict with the Core simultaneously needing to protect herself from external life and yet to function normally in it.

This conflict generally produces another major dissociative split directly from the Core. The newly formed identity is thus just as separated from the knowledge and implications of the trauma as the Core, enabling her to function well in external life. This major new identity is called the "Host" and, while directly related to the Core, functions separately from her.

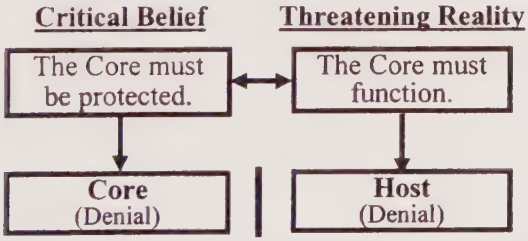

Figure 2: Function Conflict

The Host may form additional alters to help with specific aspects of everyday life. For instance, one may handle going to school, another doing chores, and another preparing for bed, etc. Sometimes the Host splits off alters who are designed to encapsulate and preserve seemingly treasured abilities, such as special artistic talents or even just the ability to have fun, if these things seem to be threatened. All of the alters created by the Host will be as unaware of the trauma as she is. Together with the Host, they form what is called the "Presenter System."

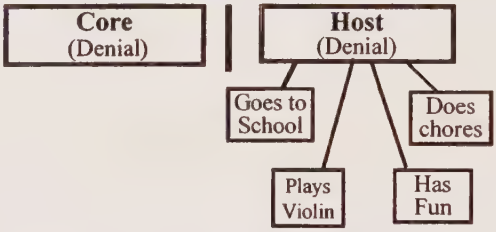

Figure 3: Creation of the Presenter System

This has now effectively divided the psyche of the child into three major components: the Core, who is highly invested in denial for the purpose of survival; the Host and Presenter System, who are highly invested in denial for the purpose of functioning; and the large group of alter-identities who are highly invested in containing the trauma memories so that the Core and the Host can maintain the illusion that no abuse happened.

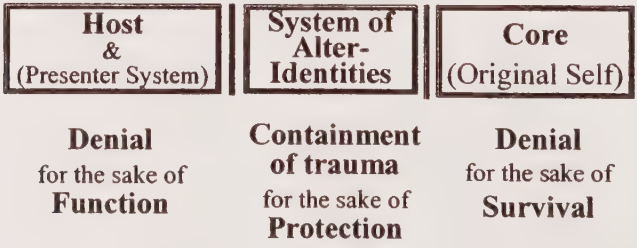

Figure 4: Core Preservation Model
(Adapted from David Neswald 1995)

Multiplicity can thus be seen as a massive defense mechanism designed to protect both the Core and the Host from knowledge of the trauma. Virtually all multiples will exhibit these three major divisions in their psyches since the underlying conflicts which create them are generally universal in cases of repeated, severe abuse.

Other intolerable conflicts causing further splitting of the psyche will depend on the particular circumstances the individual encounters. Some of these conflicts will arise naturally out of the abusive environment. Others may be deliberately orchestrated by knowledgeable perpetrators who desire to produce the strong dissociative (and amnestic) barriers which result from such conflicts and are essential for keeping their covert agendas from being disclosed.

When one or both of the child's parents are the abusers, any resulting feelings of hatred towards them will usually create an intolerable conflict with the child's instinctive need to attach to them. The child will usually resolve this conflict in the same way she did to preserve her confidence of survival, using dissociation to separate the reality of the traumatic events into a separate part so the primary identities (Core and Host) can continue to view the parents as good. Therefore, these identities are able to form a positive attachment to the parent(s) or parent figure(s). This explains why you will almost always find parts of an abused child who truly love even the most despicable of parents.

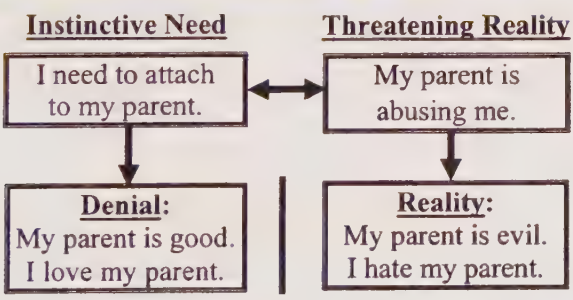

Figure 5: Attachment Conflict

Safety is another paramount concern of abused children. The urgent need to maintain it often creates additional conflicts which can potentially reach an intolerable level. Some of these may involve the control of forbidden feelings. For instance, anger is a powerful emotion which naturally arises whenever a person is grievously wronged. Abused children, however, are usually strictly forbidden to express it. Doing so may, in fact, result in even more severe punishment.

The traumatized child will often resolve this conflict by dissociating the unacceptable anger into a separate alter so that other identities can remain anger-free—and thus safe. Because this dissociative maneuver can be used to provide separation from other overpowering or unacceptable emotions, such as pain, sorrow, shame, guilt, or even joy, you can understand why some survivors may seem unusually devoid of emotions even in very disturbing situations. On the other hand, if the emotion-bearing alters should happen to emerge, they will often be virtually consumed with their emotions.

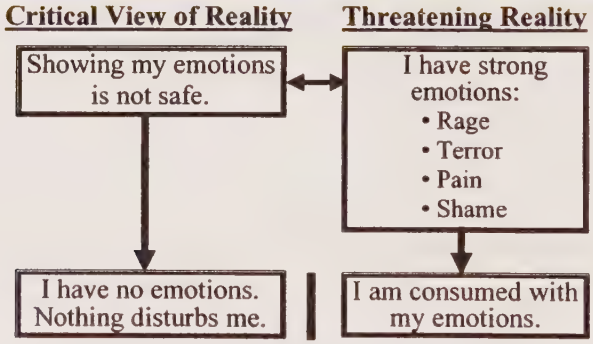

Figure 6: Forbidden Emotions Conflict

Another conflict related to safety arises when an abused child perceives that she is unable to meet the performance standard necessary to avoid extreme punishment. In this case her belief "I must be perfect to be safe" intolerably conflicts with her simultaneous belief "I can't be perfect." This conflict may potentially lead to a series of dissociative splits, resulting in alter-identities who carry a variety of perspectives.

Folks who are "perfectionists" always creates a need for me to look for: why a need to be perfect?

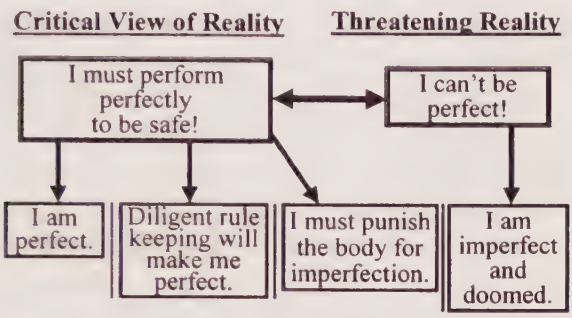
Critical View of Reality
Threatening Reality
I must perform perfectly to be safe!
I can't be perfect!
I am perfect.
Diligent rule keeping will make me perfect.
I must punish the body for imperfection.
I am imperfect and doomed.

Figure 7: Performance/Safety Conflict

First of all, the conflict usually results in the creation of an alter who believes that she is truly perfect—and thus safe. In order to maintain her illusion of safety, this part only experiences life when the person's behavior is truly in line with the perceived requirements of the perpetrator(s). As soon as any hint of doing something "wrong" occurs, she is immediately removed from participation in life so that she doesn't have to "own" the imperfect behavior. This part usually reflects a strong and confident self-image, perhaps accompanied by some veiled feelings of superiority. These are understandable, however, when you realize the nature of the conflict out of which she was created and the absolute necessity of her having this view of herself in order to be safe.

This powerful performance conflict may also result in one or more alters adopting the belief that diligent rule-keeping will enable them to be perfect—and thus safe. These alters may become compulsively devoted to an ever-increasing list of rules gleaned from an astute observation of the actions of other people, especially their perpetrators. Practically every aspect of life may become governed by these rigid, often self-imposed, directives, which gain their strength from the deep conviction that safety will be assured if the child can just do everything "right."

The intense desire to avoid severe punishment by the perpetrator(s) may also produce alters who become self-punishers. They will actually hurt the body when the Host, or whoever is in control, breaks a "rule" or does something "wrong." The inflicted

injury is intended to warn the erring parts to "shape up" so that they don't experience more serious punishment from the perpetrator(s).

Finally, this conflict often results in the creation of an alter to embody the unbearable reality that the child is truly imperfect and thus doomed to inevitable failure and punishment. This part often exhibits a fatalistic gloom and may easily become suicidal.

If the child is also severely shamed for not performing well enough, her sense of inherent "goodness" as a person also becomes tied to the unattainable performance standard. In this case the conflict may produce the same kinds of alters mentioned above, but the alter who bears the reality of her imperfection often carries what I call a "sewer level" self-image. This part may feel that she is so "bad" that she negatively impacts the well-being of others just by standing next to them. She too may become very suicidal.

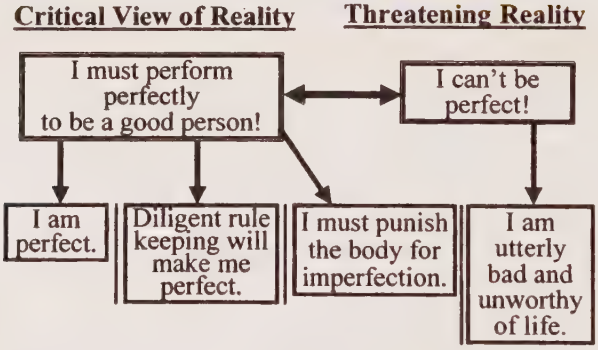
Critical View of Reality
Threatening Reality
I must perform perfectly to be a good person!
I can't be perfect!
I am perfect.
Diligent rule keeping will make me perfect.
I must punish the body for imperfection.
I am utterly bad and unworthy of life.

Figure 8: Performance/Goodness Conflict

Other intolerable conflicts arise when the person is forced to participate in activities which are totally against the moral standards or spiritual commitments of the Core. In this case dissociation will typically be used to create an identity to embody the absolutely unacceptable activity (e.g., illicit sex, perpetrator acts, or criminal activity) so the primary identities can maintain the belief that they do not do such things and thus preserve a sense of personal morality and dignity as well as assurance of their acceptance by God.

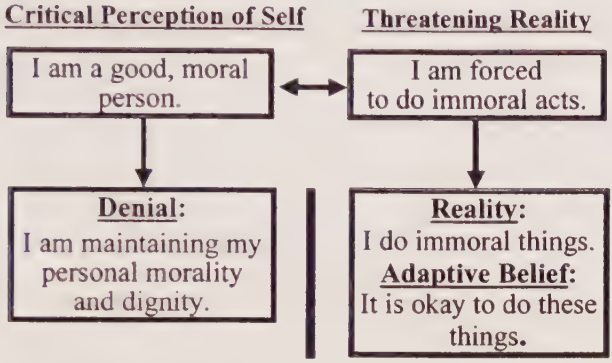
Critical Perception of Self
Threatening Reality
I am a good, moral person.
I am forced to do immoral acts.
Denial:
I am maintaining my personal morality and dignity.
Reality:
I do immoral things.
Adaptive Belief:
It is okay to do these things.

Figure 9: Moral Identity Conflict

The alter embodying the immoral behavior will generally adopt a non-dissociative means to lessen its repulsive impact, perhaps finding a way to justify the belief system of the perpetrator(s). When you meet this alter, she may seem to have a seared conscience, and you may be tempted to judge her for her immoral perspectives or behavior. If you understand the intolerable conflict which her existence is serving to resolve, however, and how this protects the Core from owning what is so objectionable to her, you will be much more apt to treat her with compassion. The truth is that her very existence speaks to the extent of the Core's commitment *not* to engage in such activity.

Rather than judgment this alter needs guidance in recognizing the nature of the conflict out of which she was created and help in working with the Core to resolve it in a manner that ends the need for dissociation. This will, of course, entail a major change on the part of the Core because she will have to find a way to accept what to her was totally unacceptable.

Because sophisticated cult perpetrators seem to understand the role of conflict in producing dissociation, they often intentionally create intolerable conflicts for the children they are grooming for their purposes. They are extremely adept at this, realizing that the more intense the conflict, the stronger will be the dissociative (and amnestic) barriers erected to separate the alters embodying the intolerable reality from the primary identities.

This is perhaps why they like to work with children from Christian homes. The stronger a person's Christian commitment is, the stronger will be the dissociative barriers erected to separate the primary identities from those who are forced into immoral, criminal, or Satanic activity—which is exactly what the perpetrators want in order to keep their cover in place. From these "disowned" and separated identities they can then build entire systems of alters whom they can manipulate to serve their own purposes.

If the child's parents are themselves cult members or cooperative with the cult agenda, they can manipulate many formative dynamics in the child's home life to set her up for intolerable conflicts. This is truly the most ideal way to get deeply embedded belief systems established in the child's mind. Among other things the parents can purposely set extremely high performance standards and then severely shame and punish the child when she fails to meet them, setting up the intolerable performance conflict described above.

They can also teach the child extremely high moral standards and severely condemn anyone who does not practice them. This will again set the child up for an intolerable conflict when the cult later forces her into activities which violate those standards.

Parents can also manipulate their child's spiritual beliefs, taking her to a church which defines sin with a long list of rules and delivers "hellfire and damnation" preaching against sin. This sets the child up for an intolerable conflict when the cult forces her to violate God's commandments, supposedly acquiring His wrath and being condemned to hell.

Even if cult perpetrators do not have access to the child's home environment, they can still manipulate abusive situations to produce the dissociative barriers they desire. One usually effective means of doing so is to subject the child to survival threatening experiences, preferably beginning at a pre-verbal age. The child's critical need to preserve confidence in her ability to survive will usually induce the dissociative response the perpetrator(s) desire.

Another way is to engage dissociative individuals in extremely terrifying, humiliating, or incriminating acts. If the

resulting level of terror, shame, or guilt reaches an intolerable level, it will create intense motivation to dissociate from the events and never remove the dissociative barriers—which would mean re-encountering the intolerable emotions.

When survivors report memories of seemingly pointless torture or humiliation, you may wonder why the cult is so devoted to doing such inhumane things to innocent children. The truth is that most of these activities are probably not done for sadistic pleasure. Instead, the goal is to evoke intolerable emotions and conflicts, which will enhance dissociation and enable the cult to accomplish their *real* agenda behind the amnestic barriers created by these unbearable experiences.

When females reach puberty, cult perpetrators may deliberately impregnate them in order to use the naturally powerful mother-child bond to create further intolerable conflicts in her. Killing or sacrificing the child before the mother's eyes will generally create a strong need for her to dissociate the intolerable event into another alter. If she is made to sacrifice the child herself, the need for dissociation will be even more intense, and the alter formed to embody the event will be separated from the rest of the person by an exceptionally strong amnestic barrier so that she never has to encounter the intolerable pain and guilt connected to that act.

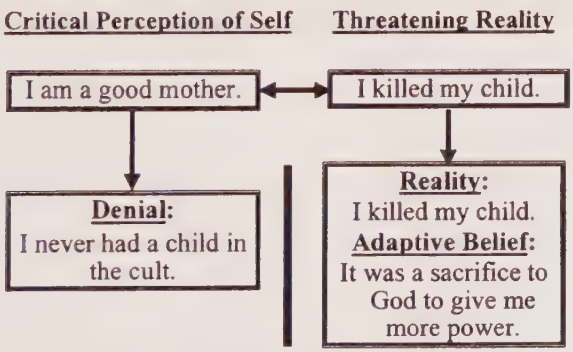
Critical Perception of Self
Threatening Reality
I am a good mother.
I killed my child.
Denial:
I never had a child in the cult.
Reality:
I killed my child.
Adaptive Belief:
It was a sacrifice to God to give me more power.

Figure 10: Mother/Child Conflict

Once dissociative barriers are erected to resolve an intolerable conflict, they will remain until the beliefs seemingly necessitating them are identified, challenged, and adjusted to reflect truth and eliminate the intolerable conflict. This must be a primary objective of the therapy process.

The Role of Denial

Understanding the role that intolerable conflicts play in establishing dissociative barriers hopefully enables you to see that *the need to deny reality* is what actually drives the dissociative process. In severe cases the child is placed in one intolerable situation after another. The result is that she needs to deny reality in order to preserve her confidence in survival, her sense of safety, her moral identity, and her acceptance to God as well as enable her attachment to abusive parents, her ability to function, and her separation from intolerable emotions.

This overwhelming need for denial not only induces the formation of dissociative barriers, but it serves as the "glue" that continues to hold the dissociation in place. Unfortunately, too many therapists have treated denial as merely an annoyance to brush aside rather than recognizing the key role that it plays in the survivor's psyche. The truth is that DID would not exist without the mind's seeming need for denial. In other words, when denial is no longer needed, neither is dissociation.

Letting go of one's denial is not as easy as it may sound, however. In fact, the survivor's journey out of denial usually occurs in a gradual fashion. At first the presenting Host may deny even having alter-identities. When they are finally accepted, their allegations of abuse may still be denied. As the reality of abuse slowly sinks in, it may be accepted on an incremental basis. For instance, sexual abuse may be accepted but not ritual abuse, or abuse by the father may be accepted but not abuse by the mother. Eventually *all* the abuse from *all* the perpetrators may be accepted, but the key

Core and Host identities may resist "owning" those experiences, holding on to the perceived advantages of remaining separated from them.

Making the journey back to wholeness takes great courage on the survivor's part. She must identify and address not only the conflicts that made denial and dissociation seem absolutely necessary in the beginning but also those that make separation from reality continue to seem advantageous in the present.

Many of these conflicts involve the survivor's perception of herself. Because these major issues associated with her identity strike so deeply into the very essence of who she is, they are often the most difficult for her to confront and resolve. Changing one's sense of identity after living for decades with a certain perception does not come easily. Her struggles in this area may encompass not only the critical moral and spiritual issues that spawned much of her dissociation in the beginning but also the perspectives of herself to which she has become accustomed as an adult, such as her personality and her level of functionality.

If the Host sees herself as a self-confident and outgoing person, she may resist owning the parts of her that are depressed and withdrawn. Likewise, if she views herself as a highly competent person, she may not want to accept parts that seem weak or confused or that struggle to get things done. For many high functioning multiples the fear of compromising their performance capabilities can be a major obstacle keeping them from embracing wholeness.

Because we are each a product of our personal history, making drastic changes in one's autobiography of life also has a major impact on identity. Suddenly putting unspeakable abuse into it can be extremely difficult for an adult survivor who has been protected for decades from this knowledge. For those who have been ritually abused, the challenge is even greater as it may mean owning the realities of having unknown children, being connected to an evil network, being programmed for evil purposes, being demonized, or engaging in activity in the occult realm.

The image a person carries of her family and the way she views the world are other significant components of her identity. These too may have to undergo radical changes if she is to embrace the history being disclosed by her alters. Coming to grips with the dreaded reality that she was betrayed by those who gave her birth and were supposed to love and protect her can be especially difficult.

As if these drastic changes in perspective were not enough, accepting their reality immediately unleashes many other potentially unwanted implications. If the survivor accepts her true history, she may need to make significant changes in her lifestyle and her relationships, perhaps separating from her family and moving to a different part of the country as well as adopting a much more suspicious and vigilant way of life. Not too SURE this works

Sometimes an adult survivor may cling to denial in order to avoid the stigma of having an "abnormal" or "controversial" diagnosis and history. If she surrenders her denial, she must either resign herself to living the rest of her life carrying a big secret or face the horrid risk of rejection and misunderstanding if she reveals it.

Maintaining separation from pain and other intolerable emotions may continue to be a powerful motivation for keeping the dissociation in place as well. Usually the survivor must find some significant benefit in owning her entire history that surpasses her fear of the discomfort she will feel in the process of uniting with all of her dissociated memories and alter-identities.

Far from being an easy task, giving up denial requires conquering many major hurdles. Perhaps you can recognize the degree of ego strength, inner motivation, and support that must be in place for a survivor to take this courageous journey back to truth and wholeness. Those who make it are truly heroes!

I ~~was~~ became intimately acquainted with "Papa Daddy God" for survival here.

The Removal of Dissociative Barriers

Because of the role that conflict and denial play in establishing dissociative barriers, therapy for a multiple must

be directed not only at healing the pain resulting from the abuse but also at resolving the intolerable nature of the conflicts and eliminating the ongoing need for denial. In order to accomplish either of these goals, the focus must be on identifying and addressing the *beliefs* which give rise to the pain, the conflicts, and the seeming need for denial. Usually this requires going back to the memories of the events in which these beliefs originated.

Bringing healing to the pain can be accomplished by processing memories with the alter(s) who were involved in the abusive events (see "Processing Memories," p. 48). Eliminating the need for denial and dissociation requires that the primary identities most strongly invested in denial (usually the Core and Host) also be involved.

Great care must be exercised in doing this, however, as these principal parts embodying the core beliefs and values of the person originally viewed the events in question as absolutely intolerable. Therefore, the survivor's entire psyche is deeply invested in maintaining their separation from this knowledge. Without careful handling, endeavoring to bring them in touch with these events again could cause a drastic response. In fact, many of the survivors who have publicly recanted their stories and even sued their therapists for implanting false memories may have been improperly confronted with memories which threatened their treasured belief systems too greatly and too quickly.

Whenever an identity invested in denial confronts a previously rejected memory, the focus must be brought as quickly as possible to identifying what makes the event seem intolerable to her. Why does she not want to "own" the event? What will it mean if the event is true? Answering these questions will usually identify a seemingly inviolable belief that she is carrying, often since early childhood. It may be something that she intellectually knows is not true, but when she enters into the context of the memory and re-experiences her thoughts and feelings at that time, she may recognize that at this deep internal level her beliefs are quite different.

Once that foundational belief is identified, it can then be challenged as to whether it accurately reflects truth. Often this can be done by asking God to reveal His perspective on it. If this is successful and God reveals His truth, the event may immediately lose its intolerable nature, and the dissociative walls protecting the primary identities from it will no longer be needed. In many cases they will spontaneously disintegrate. Sometimes, however, more than one foundational belief make the event seem intolerable, and each one will have to be resolved before the walls will come down.

For a ritual abuse survivor who is highly invested in her commitment to God, bringing down the walls can be especially difficult. Accepting her alleged history may seem to stand in direct opposition to some of the absolute commitments she has made, such as *never* betraying God, *never* doing Satanic things, *never* engaging in occult access to the spiritual realm, and *never* having sex outside of marriage.

While she may "know" at an adult, intellectual level that God's grace is sufficient to cover all sin, she must go to the roots of her commitments and ask herself why she made them in the first place. She may find that these commitments were originally made in such an absolute manner because of a deep conviction that doing any of these things would make her unacceptable to God, a reality she often cannot bear to accept. Once she realizes this deep, inner belief that so strongly supports her ongoing dissociation, however, and she is willing to present this awful dilemma to God, He can marvelously reveal truth to her in a way that enables her to accept her history *and* remain secure in her cherished relationship with Him as well.

In fact, if she will allow Him to do so, God's truth and wisdom can enable her to overcome all of her seemingly good reasons for remaining divided. He has a wonderful way for her to be at peace with herself and her entire history. As the walls begin to come down and she starts claiming more and more of her true self, she will experience a deep sense of "rightness" about the process, which will help to propel her forward until she is completely whole.

Implications for Relationship

The way you relate to the survivor and her alter-identities will have a profound impact on either strengthening or weakening the conflicts which seemingly necessitate the dissociative barriers. A key principle to understand regarding any conflict is that the stronger one side advances its beliefs, the stronger the other side will assert its position. For instance, when evidence is encountered to support the allegations of those alters holding the memories of the abuse, the parts invested in denial may proclaim their disbelief even more strongly. If they are too threatened, they may take drastic action, such as making a friendly visit to the perpetrator or even withdrawing from therapy.

Therefore, you must be careful not to express your support for any particular side of a conflict or to cast blame on another. Whenever you give the impression that one side is "right" and the other "wrong," you strengthen the conflict and the ongoing need for dissociation.

As much as possible show equal respect to all personalities regardless of their stated beliefs or behaviors. Avoid labels which subtly imply judgment, such as "light side" or "dark side." Be particularly careful not to support any part's condemnation of "sinful" alters. Not only will this strengthen the internal walls, but it may also drive the scorned ones into deeper hiding, which is counterproductive to healing. Instead, convey a willingness to hear the perspectives of all parts.

Because these conflict-reducing responses are often the opposite of what comes naturally, don't expect immediate perfection from yourself. Once you experience the positive results of affirming all identities equally, you will become steadily more proficient in developing these skills, resulting in significant benefit to the survivor.

Chapter Five

Emotional Support

Supporting a ritual abuse survivor through the emotional throes of her recovery process is one of the most appreciated and healing forms of support you can offer. It is probably the most challenging and potentially draining to the supporter as well.

Those able to assist in this area need a good grasp of the dynamics of trauma, emotions, and dissociation as well as a special sensitivity to hurting people. They must be able to show genuine compassion while maintaining objectivity and healthy boundaries. They also need substantial inner fortitude, enabling them to handle hearing gruesome memories and interacting with a wide range of emotions and personalities.

Providing emotional support should not be viewed as an all or nothing situation, however. You may be able to provide significant love, compassion, and moral support even if you prefer not to listen to the exact memories. This is perfectly acceptable but should be specifically communicated to the survivor upfront.

If, however, you are willing to accompany the survivor as she revisits the unbearable memories of her past, your presence alone will speak volumes, contrasting greatly with the utter abandonment she felt when the events originally took place. Your compassion will wash over her deep inner wounds like a medicinal balm, and she will at last receive what she so badly needed and deserved as a child.

Because the mind will only release its painful, hidden secrets if it senses that the person is in a safe and supportive environment, you may be the key that unlocks this important door which is so crucial to her healing. If you also learn the principles for bringing healing to those wounds once they are exposed, you will be of invaluable assistance to her.

The Nature of Repressed Emotions

Abuse invariably evokes intense emotions, no matter how or when it is inflicted. When it occurs in childhood, however, the individual generally lacks the opportunity to express or process those emotions as they arise. The perpetrator is too powerful. If the child were to react in anger or cry out in pain, she might risk greater punishment or torture. Furthermore, any possibility of seeking comfort or confiding in another caring person is usually banished by severe threats against ever revealing what happened.

Therefore, most severely abused children have no other option than to dissociate those feelings away from their conscious awareness and carry them unresolved into their adult lives. In DID the unacceptable emotions may be relegated to certain alters who have limited interaction with the external world.

Wherever they are hidden, those unresolved emotions never disappear permanently. While they may appear to lie completely dormant, their energy is often diverted into physical channels, causing a variety of psychosomatic ailments. In most cases they will eventually burst through their confining walls and emerge, perhaps decades later, with the same emotional force they carried in the beginning. However, because of the many intervening years their true source may not be readily evident.

Confusion about Emotions

Their Expression

Understanding a survivor's emotions can be quite confusing, especially at the beginning of treatment. At one extreme she may

seem unusually devoid of emotions, not only in speaking of her abuse but in current situations as well. This is generally because she is still living under the deep childhood conviction that emotions are unacceptable. For the sake of safety she has continued to repress her naturally occurring emotions or to divert them into another alter, enabling her to appear totally placid on the surface.

At the other extreme a survivor may experience sporadic episodes of intense, seemingly inappropriate emotions, which cause significant problems in her life and personal relationships. While this often results in much blame being cast on her, these seemingly unnatural outbursts are quite explainable. She has just reached the point at which the dissociative barriers separating her from her long-buried emotions are weakening. Therefore, whenever a current incident bears even the slightest resemblance to an unresolved, anger-provoking event of the past, the minor emotional reaction to the current incident opens the door to the hidden reservoir of anger stored up from the past, giving it the opportunity to release some of its energy as well.

Once this dynamic is understood and recognized, the survivor can often make a special effort to direct the force of her reactions at the past atrocities instead of the current irritants. This usually makes life significantly better for those around her.

Lying in between these two extremes, some survivors may feel what I call "whispering ghosts" of their buried emotions. They may live with a nebulous cloud of gloom engulfing them most of the time or have a tendency to cry easily or for no apparent reason. Others may demonstrate an almost constant irritability or edginess. In most cases, however, the survivor is totally unaware that these niggling emotions are seeping into her consciousness from the huge storehouse of memories and emotions she has dissociated from her conscious awareness.

Another subtle and confusing way in which repressed emotions sneak out from their buried crypts is through what is called "transference." Webster defines "transference" as "the redirection

of feelings and desires . . . unconsciously retained from childhood toward a new object," such as a therapist or a spouse.[1] In other words, the difficulties a survivor has in current relationships may be directly linked to unresolved issues she carries from similar relationships in her childhood.

While she genuinely perceives the problem to lie totally in the current situation, she is viewing it through her tainted childhood glasses, which greatly distort the nature and severity of the issues involved. She is, in fact, transferring her childhood patterns of feeling about, acting towards, or responding to a particular problem figure of her past onto the "offensive" contemporary. While some point of similarity between the past and present figures usually exists, thereby triggering the transference, the reaction is usually blown way out of proportion to reality.

For instance, if a survivor feels utter condemnation when her husband disagrees with her or rejection when her therapist establishes a new boundary in their relationship, she is probably transferring the context of past incidents, when these responses were legitimate, onto the present situation. Because she felt so condemned or rejected by a significant person in her childhood, she subconsciously attaches these feelings to the somewhat similar actions of individuals in her current life.

Sometimes the husband or therapist can be in a "no win" situation. Almost anything he or she does may be viewed with contempt or suspicion by the survivor because of the nature of a past relationship. Until she can resolve the issues of that relationship or somehow differentiate the present dynamics from those in the past, she will be in bondage to the transference.

Transference also occurs when a survivor unconsciously expects a significant person in her present life to satisfy all her unfulfilled parental longings as a child. When that individual fails to live up to this fantasized role, the survivor may express emotions which reflect her feelings towards the failures of her real parents.

Anyone functioning as a support person to a multiple can expect some kind of transference to occur within the relationship.

Therefore, when you can't logically understand a survivor's actions or reactions to you, consider this possibility. She may be unconsciously responding as if you were her childhood perpetrator, her non-protecting parent, or the idealized parent she never had.

Once the transference dynamic is recognized, it gives the problem a whole new perspective. Not only may it clarify what is occurring, but it can also provide a handle for addressing the pertinent childhood issue within the survivor from which it arises. Be prepared, however, for the possibility that the survivor may not recognize or accept the link between the past and the present as quickly as you do. Even if she is reluctant to acknowledge it, however, *your* increased insight will perhaps enable you to respond to her with greater patience and understanding while maintaining your own healthy boundaries with her.

Another important dynamic to be aware of when transference occurs in a relationship is the possibility that you could respond to it in a way that reflects *your own* unresolved issues from the past. This is called "counter-transference." When your unresolved emotional issues get entangled with the survivor's, it can be harmful to her and disastrous to your relationship. The healthiest option in such a case is to withdraw from each other while you both address your own issues. Ask God to help you do this in a sensitive manner.

Their Appropriateness

Because of the powerful messages and conditioning abuse survivors received as children, they are generally quite confused about the appropriateness of their emotions. Being shamed or punished for showing an emotional response to abuse implants a message deep within a child's mind that such emotions are unacceptable.

Children groomed to participate in rituals or the production of child pornography are often deliberately conditioned to reflect no emotional reaction at all, regardless of what they experience. Such children are taught that control over their emotions is a virtue

or an indicator of strength. Once established, these false beliefs will be carried into adulthood and continue to hinder the survivor's emotional health unless they are traced back to the memories in which they originated and specifically countered with truth.

Those who believe that they are not supposed to have emotions need to learn that emotions are a normal and healthy part of everyone's life. If they were scolded or punished for their emotions, they need to learn that emotions are completely amoral. They can never be judged as good or bad, right or wrong. Sometimes what people choose to *do* with their emotions can be wrong but not the feelings themselves. Emotions are natural human responses to life's events. Their existence is as normal and as uncontrollable as hiccups, yawns, and sneezes.

Survivors who were taught that stifling emotions is the strong, mature way to handle them need to learn that emotions represent powerful energy. If that energy is not released in a healthy manner, it will affect the person in many indirect ways. In addition to causing psychosomatic physical ailments, repressed emotional energy can lead to depression, irritability, and other mental and emotional effects. When the barriers holding it back eventually begin to weaken, the uncharacteristic and inappropriate outbursts of anger which the person experiences can be damaging to important social relationships as well.

Learning truth on a cognitive level is rarely sufficient to change beliefs established in terrifying situations. As I explain in the next section, those beliefs must be addressed in the emotional context in which they were acquired.

Even after the belief is changed at this deep level, the survivor may struggle with breaking the old behavior patterns. She will have to overcome the tremendous fear that has been attached for so long to the issue of expressing emotions. Success will come only as she repeatedly dares to do so and experiences no adverse effects.

As a supporter, you can play an important role in this process by encouraging her in the right direction whenever you sense her stifling or otherwise struggling with the validity of her emotions. Repeatedly giving her permission to feel, own, and verbalize her

emotions and then validating whatever emotions she does express will help her feel that her emotions really are legitimate. The more she hears and experiences your permission and validation, the more bold and successful she will be in overcoming her unhealthy patterns.

The following is an excellent example of how a therapist responded to his client's reluctance to allow the expression of what she called "stupid, blubbery emotions" belonging to some of her child alters who had just revealed some very traumatic memories:

> Do you want a reason for their blubbering and being all upset? You've been terribly, terribly hurt and you weren't allowed to react to it. You had terrible things done to you—terrible pain done to you—and yet in the midst of it you had to be controlled, you had to be perfect, you had to be still, and you had to do something with all the scared and hurt feelings, didn't you? You had to put those feelings away and now you have this big pool of feeling, a big pool of hurt. . . from years and years of having to be stuffed down, stuffed down, stuffed down, don't feel, don't feel, don't feel. . . . Do you think that the little girl that had that electrode stuck on her chest and was shocked didn't hurt like mad? She deserves to know that her feelings are being validated by us too. She hurt terribly. It was scary. It was frightening. It was confusing. . . . Yet you knew that if you reacted back then, it would just make it worse. And you found a way to get through that without expressing any hurt. It doesn't mean that it wasn't there. It's there. It's very real and it's very deep. And that little girl needs to be able to express her hurt. The five year old [male alter] that was urinated on needs to be allowed to express how humiliated he felt. They couldn't cry back then. But it's okay to feel it now. I'm going to be here with you to get through it. Just let it out. You deserve to let it out. It's okay to start to feel the real feelings again.[2]

A therapist, of course, is supposed to be able to handle the full force of a survivor's emotions. Your capacity may not necessarily

be as great. Evaluating this upfront and establishing your own boundaries is wise. You need to consider your own emotional health and the effect that another's pain or anger might have on your own "unfinished business." Taking care of yourself and not entering a role in which you cannot perform well is the healthiest route for you to take, both for yourself and for the survivor.

Processing Memories

The true goal of therapy is not just for the survivor to learn how to express her emotions, however. Rather, it is to bring healing to the underlying sources of pain. This requires accessing the traumatic memories in which the emotions are rooted and processing those events in a manner which seeks to eliminate the ongoing pain.

While physical pain was a very real part of the original trauma, the predominant ongoing pain is usually emotional in nature and is based on the *message(s)*, or *belief(s)*, which the child carried away from the event. Because children inherently lack mature cognitive skills, they are exceptionally prone to misinterpret what occurred and why. They often end up blaming themselves and judging their worth and value as a person in tremendously inaccurate ways. For ritual abuse survivors these misconceptions are compounded by the fact that cultists often deliberately use drugs, sensory overload, sleep deprivation, hypnosis, and other illusionary tactics to create a distorted perception of reality. Cult perpetrators are keenly aware of the importance of beliefs in shaping behavior. Therefore, they deliberately structure events to manipulate the survivor's beliefs in order to instill a sense of utter powerlessness and control by the cult.

The end result is that many beliefs that children carry away from their traumatic experiences are simply not true. This is unfortunate because of the years of unnecessary pain those false beliefs perpetuate in their lives. The silver lining to this dark cloud, however, is that even though the traumatic events cannot be undone, the memories can be revisited and the erroneous messages they

spawned in the child corrected to reflect truth. When this occurs, the pain associated with them is instantly dispelled.

The other encouraging factor is that facilitating this kind of healing does not necessarily take a skilled therapist. Supporters who are willing to learn the basic procedure can often be extremely effective in this kind of ministry. They will also find that it works just as well in bringing healing to painful memories in non-multiples as well.

The steps involved are quite simple but very important for keeping the process on track. Memory work is never pleasant, but by focusing on a specific goal, the intensified pain evoked in the survivor will be not only productive but also confined to a minimum length of time.

The first step is to trace the particular pain (or other emotion) that the survivor is currently feeling back to its origin. Starting with what the survivor is already in touch with is most efficient because the door to the memory from which it comes is already open. Therefore, you just have to ask her to drift back in her mind to when she first felt this pain, or you can ask Jesus to take her to the memory. If He believes she is ready to encounter it, He may put her instantly in touch with it.

Sometimes neither of these methods will successfully connect the survivor with the originating memory. Unfortunately, the many other dynamics operating in a multiple's life can interfere with the process. Some involve the survivor herself while others were imposed upon her system by external sources. Remember that in dissociated individuals the entire system of alter-identities is deeply committed to keeping the Core and Host separated from knowledge of the trauma. Sometimes significant psychological conflicts around the issue of "knowing" need to be resolved before the mind will release the memory. In ritual abuse survivors, programming or demonization may be involved in causing the block. While you may be able to remove demonic blocks through spiritual warfare, addressing programming or conflict issues may require a therapist's attention.

When contact with the traumatic memory is successful, however, the next step is to identify the message(s) causing the pain (or other troubling symptoms). You can help the survivor pinpoint this by asking what this event caused her to believe about herself, others, or life in general or what decisions she made as a result of it. Be sure she understands that the beliefs you are searching for must come out of her emotional state at the time of the event, which might be totally different from what her adult mind tells her is true.

While each survivor must identify these messages for herself in each situation, some of the common beliefs which children carry away from abusive events are:

- It was my fault.
- I am bad.
- I am dirty, contaminated.
- I am unlovable.
- I don't matter.
- My body is not my own.
- I am possessed by my perpetrator.
- I am powerless to protect myself.
- I am powerless to change anything.

While these may sound simplistic, the implications that these beliefs carry in the survivor's life are enormous. Usually the beliefs giving rise to the greatest pain focus on the person's identity, worth, or destiny in life.

When the specific message causing the pain is identified, the survivor's anguish will usually increase. While this is uncomfortable, healing is most effective when she is actively embracing the full impact of the believed message as you embark upon the next step, which is to challenge its accuracy.

One powerful way of doing this, if you and the survivor are both comfortable with it, is to invite Jesus to address the truthfulness of the belief. While you must never assume that He will answer "on demand," He will frequently choose to intervene in some way that

clearly impresses upon the survivor or alter what the TRUTH really is. When this occurs, both the false belief and the pain derived from it instantly evaporate. Peace and calm replace the often gut-wrenching agony previously experienced.[3]

This method for healing emotional pain is based on John 8:32, where Jesus said, "You will know the truth, and the truth will set you free." Because God is the author of all truth, the same measure of healing can result regardless of the means by which the truth is received.

Sometimes in the course of revisiting a memory, the deliberate manipulations of the cult to deceive the survivor will become clear, and recognizing this *truth* will banish her false beliefs based upon it. At other times an alter's beliefs about a particular situation can be totally revolutionized by having another alter supply a piece of *truth* which was previously missing because of the dissociative barriers, and this will instantly dispel a lie message. Reading carefully chosen portions of Scripture may also be effective in bringing *truth* if they precisely address the specific false belief causing the survivor's pain.

While healing truth can be received from any source which the survivor accepts as an authority, you yourself may fall short in ascertaining the exact piece of truth needed to dispel a particular false belief. When that happens, you will not see the dramatic healing described above. Jesus is the only One who consistently knows what particular truth the survivor needs in each situation. That is why He is the best one to supply the truth. While the possibility of deception from demons or other alters certainly exists when seeking truth from God, what is not truth will be immediately known because it will fail to have a healing effect on the survivor.

Sometimes the emotional pain being felt by the survivor is connected to a series of memories linked together by a common false belief. Complete healing seemingly requires that she be in touch with the memory of the event at which that belief was *first* established. Therefore, when Jesus does not respond to your request to bring *truth* or the healing does not seem complete, it may be due to the fact that the survivor is not yet in touch with that critical

initial memory. In this case you can ask Jesus to continue leading her back further and further until she reaches it. Recognize again, however, that unresolved conflicts involving "knowing" may sometimes have to be addressed first.

When *truth* is received and the pain is removed from a memory, it may no longer be considered intolerable. This may lead to further healing as the dissociative barriers which have isolated it for so many years may no longer be needed.

Anger

In addition to overwhelming pain, abuse also generates considerable anger. While the pain is often based on false beliefs, the anger is usually fully justified. It is the body's natural response to a wrong suffered. Because it was usually not safe or permissible for survivors to express their anger at the time of the abuse, it becomes a significant issue to be addressed in the healing process.

Resolving anger begins in a manner similar to pain in that it needs to be connected to a specific incident or issue. Because of the dissociation and many intervening years, the specific source of the anger is not always obvious to the survivor at first. Nevertheless, the best starting place is to ask her precisely whom she is angry at and why.

If she reports that her anger stems from a recent event, but its intensity seems excessive, its extra force is probably coming from a similar, but more serious, incident in her past. You can probe for this deeper source by asking if she remembers feeling this kind of anger before or if she sees anything about the issue inciting her current anger that reminds her of her past abuse.

Once she connects her anger to its true root, she needs to ascertain its validity. Was she truly wronged, or is her anger based on an inaccurate perception of the event? Help her process the memory as described above to rectify any erroneous beliefs associated with it. Anger which was rooted in a false belief will instantly dissolve when the belief is corrected.

If her anger is based on an accurate assessment of the original event and she truly was wronged, she needs a safe way to express her anger so its energy can be dissipated. Several options can provide this necessary release. She can use the Gestalt technique of imagining her perpetrator sitting in a chair in front of her and then vocalize the full extent of her anger as if to his or her true presence. In the Bible, David sometimes did this (Ps. 52:1-5; 55:12-14). At other times he vehemently expressed his anger directly to God (e.g. Ps. 35:11-25; 69), and the survivor can do this as well if she chooses.

Sometimes engaging in a forceful physical activity while verbalizing one's anger helps to dissipate more of its energy. In this case she can beat a chair cushion with her fist or a tennis racket, or she can whack a counter or the back of a chair with a rolled up newspaper.

These more physical means of releasing anger are especially necessary when the strength of the anger being felt might lead the survivor to some form of violence. Anger of this potency is not unusual in survivors of severe abuse. If the survivor is extremely distraught, she may need to initiate the controlled physical action even before analyzing the exact nature and source of her anger. You can then help guide her thinking in this direction as she is engaged in the physical activity or after its energy is reduced to a more manageable level.

Forgiveness is another key component of dealing with anger, but the relationship between the two dynamics is often confusing. **Anger** is a *feeling*. Therefore, its *existence* is not under the control of the will. It is the body's *natural response* to a wrong suffered. It is not condemned by God unless it is acted out in a harmful way or retained too long (Eph. 4:26). **Hate** is often closely associated with anger, perhaps fueled by it. It must not be confused with anger, however. **Hate** is not a feeling; it is a *chosen attitude* which desires revenge or wishes ill on another person.

Forgiveness is an *act of the will* by which we mentally release a perpetrator from his "debt" to us (Luke 11:4 KJV), that is, the penalty which justice demands for his wrongdoing. Through

forgiveness we relinquish all demands for retribution and desires for revenge to God and His higher tribunal of justice (Rom. 12:19; Gen. 18:26). **Forgiveness** thus surrenders the ***hate*** in our heart towards our abuser.

By giving over the responsibility for bringing justice to God, we can regain emotional health in spite of being grievously wronged. When viewed in this light, forgiveness is truly a gift from God! If we reject this gift, hate and bitterness will become destructive forces in our lives, affecting us physically, emotionally, socially, and spiritually. We will also remain emotionally chained to our perpetrators and their offenses. Withholding forgiveness actually gives our perpetrators the power to continue to damage our lives.

Many people believe that forgiveness should automatically eliminate one's anger towards the offender. They fail to recognize that anger is a natural emotion and thus cannot be affected by an act of the will. Its energy may or may not be adequately dissipated when forgiveness is granted.

The survivor must fully understand this so that she will address any remaining anger in a healthy manner and not try to deny its existence by repressing it again or turning it inward on herself. She can still be legitimately angry about the losses and the other far-reaching implications she has experienced in her life as a result of the abuse *without demanding revenge.* Such anger is especially understandable when memories are fresh or still emerging.

Holding onto this anger for any significant length of time will be detrimental to the survivor's health physically, emotionally, and spiritually, however. Therefore, she must continue to process the offense and seek inner healing from its effects so she can put it to rest. If the anger is particularly strong, she may need to ventilate it in a more physical way so its energy gets depleted.

The complicating dynamics of DID must also be kept in mind when dealing with the survivor's anger. As long as dissociation is in place, the alters must be recognized as each having a separate part of the survivor's mind, will, and emotions. Therefore, just because one part has resolved its anger and forgiveness issues does not mean that they all have.

You should also expect anger, hate, and forgiveness to wax and wane throughout the therapeutic journey as new memories and issues continue to arise. Forgiveness is not necessarily a "once and for all" thing. Each wave of new awareness of the brutality the survivor suffered will naturally be accompanied by anger and perhaps hate as well. Therefore, whenever the survivor recognizes that she is once again directing thoughts of ill will towards her perpetrators(s), she must again relinquish this to God if she is to experience the emotional freedom that He desires for her.

Guilt

One of the common lies that child abuse victims believe is that whatever happened to them was their fault. Sometimes perpetrators deeply impress this on their minds, but often they come to this conclusion on their own. The guilt they feel often contributes to a perceived need to lock the memories away in their minds and not look at them or talk about them.

Therefore, whether their guilt is expressed or hidden in the back of their minds, it needs to be addressed. This begins by first verbalizing exactly what they believe makes them guilty. The truth of these beliefs must then be challenged as discussed above. Usually when truth replaces the false beliefs survivors are carrying concerning guilt, they experience a tremendous inner relief, which is often accompanied by a significant lifting of their spirits.

With ritual abuse survivors the feelings of guilt can be even more pronounced as they were generally not only incredibly traumatized themselves but also forced to traumatize others. If their cult involvement was extensive, they probably even participated in human sacrifices and other criminal acts. Furthermore, if they had younger siblings or even children of their own who were under the age of seven and able to dissociate, their cult-involved alters may have been forced to bring them into cult activities as well.

All such acts of perpetration were usually totally contrary to both the will and the moral standards of the Core. They could only be tolerated through extreme dissociation. Therefore, the protective walls concealing these memories will be exceptionally strong. Sooner or later, however, in order for healing to be complete, the survivor will have to face and own these seemingly unbearable realities.

As these memories come into her consciousness, she may be overcome by intense feelings of guilt. When those victimized by her actions were her own siblings or children, she may feel totally incapable of handling the implications. Her vehement self-blame may potentially lead her to serious acts of self-punishment or thoughts of suicide.

This is an extremely critical time for the survivor to have the support of other caring individuals who can understand and affirm the nature of her emotional response but also provide objectivity. The main goal in addressing her enormous feelings of guilt is to help her discern where true responsibility for the evil acts lies. She is *NOT* responsible for actions she was forced—or manipulated—into performing. The one *forcing* the action bears the guilt (Mark 9:42).

As painful as they are, perpetration memories may need to be re-examined more than once in order for the manipulation and coercion to be fully grasped. This is also an excellent time to ask Jesus to address the beliefs which underlie the survivor's painful emotions connected to these horrible events. He told one survivor who had participated in a ritual sacrifice that she was "as innocent as the knife."

This is the truth that every survivor with this kind of history must grasp. They were used and had absolutely no choice in the matter. Their alter-personalities were exploited and maneuvered by intense, terror-filled double binds to perform as virtual robots.

Sometimes perpetrator acts were deliberately forced upon the survivor for the sole purpose of creating such intense feelings of guilt that her psyche would respond by isolating the event behind a strong dissociative barrier, which would not only protect the Core and Host from knowledge of the event but also effectively hide the

activities the cultists desired to keep secret. At other times perpetrators may force a young alter to commit a crime just so they can use it as blackmail to secure the alter's silence, and once again, the tight cover-up needed for their covert criminal activities. They can get significant cooperation by threatening a child, "If you tell what *we* did, we'll tell what *you* did—and you'll go to jail!"

The true Christian identity is "love based."
Satanic is "fear-based."

Fear

By far the most powerful emotion used for manipulation by perpetrators, however, is fear. Any kind of abuse is frightening in itself, but many perpetrators threaten their victims with even more fearsome consequences if they should fail to cooperate or should ever talk about what happened.

Fear is the driving force behind all the mechanisms of control used within cults. Cult victims were repeatedly subjected to terrifying and life-threatening double binds in which the only way out was to comply with the wishes of the perpetrators. Through this means cultists could essentially force survivors into any desired behavior.

This kind of treatment from whatever source leaves abuse survivors with extensive fears. In fact, whenever these survivors encounter something which in any way resembles a part of the terrifying experiences they have suffered, their subconscious minds automatically associate it with those previous events, and they instantly respond with the same adrenaline-pumping fear. They may not even be consciously aware of the specific memories in which the triggers are rooted, but their emotions respond just the same.

Virtually anything associated with survivors' perpetrators, the cult, or their abuse, whether deliberately used or randomly present, can trigger a flashback reaction of fear and panic when encountered at a later time. These triggers may include specific types of animals, birds, insects, objects, symbols, colors, odors, etc. They can be activities associated with the abuse or the cult, such as sitting in circles or around bonfires, chanting, or swaying to

a single tap on a ring while commenting how nice it is
[illegible] a circle around a person to pray for them is a No-No

music. They may be various locations in which the abuse took place, such as woods, barns, mines, or caves. Even weather conditions which occurred during the abuse or behaviors which evoked strong punishment, such as saying, "No," doing something "wrong," or performing imperfectly, can strike a chord of terror within survivors. Encountering any of these triggers frequently provokes a switch in personalities, often to the victim alter most directly related to the fear or to a protector alter who believes the survivor is in imminent danger.

Understanding why these fears exist and why they are so powerful, so tenacious, and often so seemingly irrational is critical to the role of a support person. Discounting them or expecting them to be quickly resolved will be counterproductive. As you learn the particular things which trigger the survivor you are supporting, you can be alert for them and, when possible, even protect her from unnecessary exposure to what may cause an uncomfortable reaction in her.

Because these fears are generally associated with survival threatening situations, they are extremely difficult to erase. If the memories in which they are rooted have not yet surfaced, working on overcoming the fear is virtually impossible. Even after the memories arise, desensitizing the triggers will take time. You may choose to be less protective in guarding the survivor from exposure to them, but consult with her therapist before deliberately confronting her with a known trigger for the purpose of desensitization.

When a survivor does encounter a trigger and her fears erupt, continue treating her with gentleness, patience, comfort, and reassurance. Help her notice the differences between the current setting and the past terror-evoking events, especially the things which may indicate her safety in the present situation.

Keep in mind, too, that fears can sometimes be demonically driven, in which case spiritual warfare is the proper antidote. Fear in itself can also be a foothold which empowers demonic activity. Therefore, encouraging the survivor to deal with her fears is

important. It can never be forced, however. She must be personally motivated and willing to cooperate in the effort.

Processing Current Life Experiences

In addition to processing traumatic events from the past, survivors often need to talk about things that are transpiring in their current lives. The dynamics of dissociation and programming (when present), as well as the emotionally upsetting nature of the therapy process, make everyday life a little more complicated and challenging for multiples. Emotions and frustrations often mount and need a chance to be ventilated. You can be a great help by lending a listening ear, providing an objective perspective, and at times offering some good advice.

One of the most common areas needing such dialog is that of inter-personal relationships. The survivor's relationship with her family of origin may involve particularly complex dynamics. To what extent they believe and support her can vary greatly and have an immense impact on her. If they happen to be her perpetrators, these relationships carry a multitude of potent, and often conflicting, emotions. Ongoing or sporadic contact with *any* former perpetrator can be extremely upsetting. These are all situations in which the survivor needs a listening ear as well as wise and compassionate support.

If the survivor also has a family acquired through marriage, these relationships are majorly affected by her abuse and multiplicity issues as well. She may carry tremendous grief over the difficulties she knows she is causing for those she loves the most. If she is able to work, that is another setting where special challenges may occur. Being able to talk to another caring individual about these things can be very helpful and also enables therapy time to focus on issues that really do require a therapist.

One of the key elements which talking to another person provides is perspective. Because a multiple's life experience and

memory are divided through dissociation, perspective often gets distorted. If alter-identities lack a complete picture of a given situation, they can easily jump to wrong conclusions and go through unnecessary emotional reactions. Sometimes another person with a more objective perspective can turn a mountain into a mole hill rather quickly.

This isn't always true, however. Sometimes an alter can be extremely convinced that her perspective is absolutely right! In these cases the combined input of several other people agreeing on a particular point of view may be necessary to convince her that she isn't seeing the whole picture.

Survivors also need help with perspective in recognizing when they overreact to things in the present because of their unresolved issues from the past. Whether it is buried anger that is "piggy-backing" on a current situation in order to vent some stored up energy or transference that is causing a distorted viewpoint, survivors often have a difficult time recognizing when these dynamics occur. Therefore, an objective and supportive person can not only be instrumental in providing this perspective but also help process the emotions that are aroused.

Chapter Six

Physical Support

For lack of a better term, "physical support" involves helping to ensure the physical safety of abuse survivors in crisis situations. Unfortunately, self-harm and suicidal tendencies are quite common among this particular population. When the person is in danger of acting upon these, the situation requires immediate intervention.

Suicidal Ideation

Intensely painful emotions or extreme depression, loneliness, or despair can naturally move an abuse survivor to think of suicide. In ritual abuse external dynamics are often used in an attempt to drive the survivor to suicide at certain times as well.

Cult perpetrators usually use some form of mind control programming to keep their subjects under their control and serving their purposes. This sophisticated form of conditioning places a child in a terrifying double bind in which the desired response is seen as the only way out. By repeatedly attaching a specific "trigger" to this event, encountering the trigger alone will eventually produce the same response. Through this mechanism perpetrators can compel an almost automatic response of self-harm or suicide if strictly prohibited behaviors occur, such as any breach of secrecy or disobedience to major cult directives.

Sacrifice of oneself to Satan or some other supposed deity is often expected in Satanic cults as well. Even unwilling alters can be manipulated

into making such vows under extreme duress. Often a specific date is set, perhaps decades in advance, and programming put in place to ensure the carrying out of this commitment.

Since demonic torment is an excellent way to enhance compliance, alters are frequently manipulated to establish a legal ground for demonic attachments. These demons can seemingly be given specific assignments that serve to enhance programming or ensure that the vows, oaths, and commitments the person made in the cult are indeed fulfilled, including those involving suicide.

Personal experience also indicates that demons may view being expelled from a person without accomplishing their assignments as demoralizing. Therefore, if deliverance seems imminent or progress in therapy in any way threatens the success of their mission, they may attempt to drive the survivor to commit suicide. From their perspective the survivor's suicide will spare them the horrible disgrace of being expelled in complete failure. While a demon cannot superimpose its will over the will of a Christian survivor, it is capable of injecting compulsive, morbid thoughts and/or inflicting tremendous psychic torment within the survivor's mind, which can sometimes impel the drastic response they desire.

Any threat of suicide made by a survivor for whatever reason must be taken seriously. However, the unique dynamics of DID must also be kept in mind. Rarely does the whole system want to die. Other alters who are highly committed to life will often counterbalance the drive for death. They may spontaneously work to maintain the safety of the system or can be called upon to do so. Furthermore, the issue driving the suicidal urge, when identified, can often be quickly resolved. Frequently the alter desiring death does not have a complete or accurate picture of reality.

If the survivor you are supporting becomes suicidal, you must quickly ascertain how serious she is. If you find her in a situation in which she has already jeopardized her life or is in the midst of doing so, you, of course, need to get her immediate help from the proper medical authorities.

If she is talking about ending her life but has not yet taken steps to do so, you have a couple options. While it is always appropriate to

call her therapist, if you have a significant relationship with her and feel comfortable doing so, you can try your own hand at resolving the situation first.

If you decide to go this route, your initial goal is to identify who in the system is feeling this urge and why. If it is due to an alter who has a distorted perspective of reality, you can then try to enlarge that perspective. This may require insight that you yourself can supply or that the Host or another part of the system can supply or that you can quickly find out from another person. If this resolves the situation, the crisis is over.

If you cannot successfully resolve the issue yourself, you need to change your focus to keeping the survivor safe until her therapist can work with her to do this. If you can find parts of the system that do not want to die, try to get one of them to come out and stay in control of the body while you make arrangements to get the survivor the help she needs.

Call the therapist and see how soon he or she can meet with her. You can then decide whether you feel you can keep her safe and under constant surveillance until that time or whether you need to take her to a hospital. This will depend on her state of agitation or despondency as well as your resources of time and a place for setting up a vigil.

Self-Harm

Self-harm can be a significant issue in the life of any abuse survivor, but it is particularly common among ritual abuse survivors. It can take many forms, including cutting, clawing, burning, bruising, and even fracturing bones of the body. The mechanisms driving this behavior can be quite complex.

Frequently injurious behavior is connected to programming or demonization. In the Bible the demonized man of the Gadarenes is described as cutting himself with stones (Mark 5:5). Sometimes a demonized person or alter will give in to a demon's pressure to injure the body just to get the torment to stop or to provide an alternate focus of attention.

Even apart from programming and demonization, however, other psychological and system dynamics can be responsible for injury to the body. Alter-identities known as "persecutors" may use self-harm to punish other alters whom they believe are not performing properly. These alters either were manipulated and brainwashed to take on the agenda of the perpetrators or surmised very quickly that identifying with them was the safest route to go. Therefore, they virtually serve as internal representatives of the abuser(s) and instigate punishment whenever they perceive another alter's plans or actions to be displeasing to the external abuser(s).

As strange as it may sound, some protector alters may also cut or hurt the body when they feel the person is misperforming in the eyes of the perpetrator. In this case they are trying to warn the person that she is in danger of much more serious repercussions from the perpetrator(s) if she does not amend her ways. Only a multiple can understand how effectively dissociation enables an alter to view the body that gets hurt as not being her own.

For other alters, self-harm serves as a silent release for powerful emotions which they believe can be discharged in no other way. Still others use it as a coping strategy, endeavoring to convert intense emotional pain into physical pain, which to them seems more bearable.

Some clinicians believe that subjecting the body to trauma is a means of strengthening the dissociative walls which protect the Core and the Host from knowing the intolerable realities of their abuse. Therefore, if something occurs which threatens this desired separation, some part of the system may deliberately subject the body to trauma in an effort to strengthen the dissociative barriers between the Core and Host and the trauma-bearing alters.[4] page 133

This may occur, for example, if overwhelming memories surface, endangering secrets are revealed, incriminating knowledge is received, or a past perpetrator re-enters the survivor's life. Because of this possibility, whenever self-harm occurs, exploring whether the system is feeling a new threat of some kind is a wise step. Often addressing this issue will defuse the perceived need for further harm.

If you are with a survivor when she attempts to harm herself, trying to restrain her physically is appropriate. However, use as little force as is necessary and try not to exhibit anger. You do not want to jeopardize the trust of the system or further inflame the situation.

As soon as possible try to find out who in the system is doing the self-harm and why. By drawing out and validating the feelings of this part, you open the door for verbal ventilation, which can significantly reduce the force driving the desire for self-injury. If the alter is extremely distraught, suggest a safer way to let out some of the energy behind her feelings, such as pounding on a pillow or hitting a counter with a rolled up newspaper.

You can also do spiritual warfare in case the situation is being demonically driven. However, if the survivor has not acknowledged the possible influence of demons in the situation, be very careful not to let her hear you rebuke them. If an alter is responsible for the self-harm, she is apt to be further enraged to have you attribute her actions to demons.

Sometimes helping the alter identify possible distortions in her perspective or asking Jesus to address the accuracy of the belief which is driving the self-harm can end the crisis. If not, you will have to follow the instructions given in the previous section to provide for the survivor's safety.

Pros and Cons of Hospitalization

When the issues driving self-harm or suicidal ideation cannot be quickly resolved, survivors may need around-the-clock surveillance to ensure their safety until whatever is precipitating the crisis can be resolved. Hospitalization is sometimes an option for providing this. However, the survivor must have insurance—or significant financial resources. In addition, the hospital ideally needs to have staff trained in working with DID. If the survivor has a ritual abuse history, the clinical staff must also be able to recognize

One female I know has great trouble with

and address both the psychological and spiritual dynamics operating within such survivors, which is rarely the case. Many psychiatric hospitals even refuse to recognize the reality of DID and/or SRA. Treatment in such a hospital will not be in the survivor's best interests and may even feel abusive.

In lieu of hospitalization the survivor may occasionally need a team of volunteers working in rotating shifts to provide the necessary surveillance. These people must be capable of physically, but non-abusively, restraining the survivor when necessary. Also, the more familiar they are with the dynamics of DID, conflict resolution, spiritual warfare, and the alter system of the survivor, the better equipped they will be to work with the survivor in a manner which diminishes, rather than enhances, the dynamics driving the crisis.

Sometimes a similar period of "constant companionship" may be needed to protect the survivor from physical access by the cult as well, particularly around significant Satanic holidays (see Appendix E). In either situation be careful in choosing the location for such heightened surveillance so that small children are not exposed to potential violence or demonic confrontation. The need for this degree of physical protection varies greatly from survivor to survivor—and from month-to-month, week-to-week, or even day-to-day—in any given survivor.

Chapter Seven

Spiritual Support

Abuse survivors frequently have distorted images of God, of themselves, and of their relationship to God. They need to be freed from the many lies they are believing regarding these things and to learn to walk in the fullness of their spiritual heritage through Jesus Christ. Some may need to find Christ as their personal Savior and to learn how to draw upon His divine resources in their daily lives. Therefore, helping a survivor grow spiritually is another valuable area of support you can offer.

Ritual abuse survivors have an even greater need for spiritual support as they are deliberately held in bondage by spiritual forces of evil in addition to the deep psychological issues arising from their severe trauma. Therefore, they will never achieve complete healing through human resources alone. God is the only One having the power and authority to overcome the forces of Satan ensnaring their souls—and He will do it in response to the prayers and spiritual warfare of His people.

Prayer

While spiritual support may involve other aspects as well, prayer will always be a primary focus. Prayer unlocks the door to the outpouring of God's power, wisdom, and guidance for you, the survivor, and her therapist. It is not only vital in achieving her healing but is crucial

for addressing your inadequacies as well. While you may frequently feel at a complete loss in knowing how to help the survivor, God perfectly understands the issues and dynamics operating in her life. He also has the power to intervene, either acting directly in the survivor's life or guiding you in meeting the need. Your weakness is merely an opportunity for God to release His resources in you (2 Cor. 3:4-5; 12:9-10).

The powerful resource of prayer can be implemented without necessarily having direct contact with the survivor if that is inconvenient or uncomfortable. However, you obviously can pray most knowledgeably when you have some means of staying current with specific and ongoing needs. If several individuals are involved in providing spiritual support for a survivor, a prayer chain solely for this purpose can be an effective way to convey requests in a timely manner. Of course, confidentiality is always of utmost importance.

Some of the general needs for which survivors of ritual and other froms of abuse need prayer include:

- Strength and courage to face and own the truth;
- Adequate finances for therapy and daily living needs;
- Adequate social and emotional support for them and their families;
- Spiritual protection for themselves, their families, and those helping them.

In regard to their therapy you can pray for:

- Guidance for the therapist,
- Success in identifying and changing all false beliefs,
- Success in eliminating all programming,
- Success in identifying and eliminating demonic footholds,
- Discernment of truth from deception wherever Satan is involved.

If a good communication system is established with the survivor, you can pray much more specifically regarding goals for each therapy session. If you can be present in the therapy session, this is even better.

Even if you don't know exactly how to pray for a survivor in a particular situation, you can just lift her name to God and allow the Holy Spirit to intercede on her behalf with "groans that words cannot express"

(Rom. 8:26). How awesome it is to know that God's response does not depend on our ability to articulate the right words!

Spiritual Warfare

Because of the extensive demonization that occurs in SRA, anyone providing support for this kind of survivor needs a good grasp of the principles of spiritual warfare and the ability to engage effectively in it. Some may be particularly gifted in assisting in this manner and can play an invaluable role in helping the survivor gain lasting freedom from the forces of darkness she was usually forced to receive against her will. Others can assist in binding demons which attempt to interfere with her day-to-day life.

You must not enter this role without adequate preparation, however. Satan's forces can easily overpower an unprotected human, especially if you start "stepping on their toes." As a Christian, you may not be physically assaulted like the seven sons of Sceva were in the days of the Apostles (Acts 19:13-16), but you could suffer other significant blows to your well-being. Satan has the ability to manipulate circumstances around you, attack your health, or subtly work to cause moral deterioration in your life (cf. Job; Luke 13:11; 2 Cor. 11:3; 1 Tim. 4:1). This should not be threatening to a mature Christian, however, because God is infinitely more powerful than Satan (1 John 4:4), and He has provided all we need to be completely protected from his crafty schemes (Eph. 6:10-13).

Because Satan is a *spiritual* being and the battle we wage against him occurs on a *spiritual* plane, we need to use *spiritual* weapons to fight against him (2 Cor. 10:3-4) and wear *spiritual* armor as our protection. In Ephesians 6:14-17 God clearly explains the characteristics that comprise our spiritual armor. "Putting it on" must never be viewed as merely a daily ritual of verbally rehearsing the words of these verses. While such a daily reminder is helpful, what provides protection in the spiritual realm is *the manifestation of a lifestyle which consistently exhibits these qualities*. Because this protective armor is so important, the last chapter in this book is devoted to explaining it in greater depth.

Equipping ourselves in this spiritual armor provides our *defense* in the spiritual battle and is totally *our* responsibility. To launch an *offensive* attack against the enemy, we must be equally well prepared, but in this case we must not rely on any resource of our own. Only the power and authority of God Himself can successfully defeat the powers of darkness, and we must never forget this.

God, however, graciously allows His redeemed children to share the same spiritual position of authority in the heavens that He gave to His own Son, Jesus Christ, far above all the ranks of Satan's forces (Eph. 1:20-22; 2:6). Jesus Christ rightly deserves this position through His own divine merit. We share it only through His grace. Therefore, while we can command the obedience of Satan's forces just like Jesus modeled for us during His time on earth, we must do it in the power and authority of *His* name and on the basis of *His* shed blood (Luke 10:17).

If you are not a true child of God through faith in Jesus' death on the Cross for the forgiveness of your sins (John 3:16-18), you do not share His position of authority and can wield no power against Satan or any of his demons. To try to do so could be disastrous (Acts 19:13-16). When you truly are God's child, however, you can confidently engage in spiritual warfare on behalf of yourself and others, including the survivor(s) you are supporting.

Launching an offensive attack against the spiritual realm of darkness involves authoritatively commanding demons *"in the name of Jesus"* to do exactly what you want or do not want them to do. Because Satanic cultists often deceptively give alters the names of "Jesus" or "God" or try to attach demons by these names to parts of the survivor's alter-personality system, using a more specific description which refers *only* to the *divine* Jesus is often helpful when working with SRA survivors. By using designations such as "Jesus of Nazareth," "the risen Lord Jesus Christ," or "Jesus, my Redeemer," you eliminate all opportunities for confusion and substitution within the system dynamics of the survivor and the spiritual realm.

Usually demons will respond immediately to commands made in Jesus' name. If they do not, you need to consider several potentially complicating factors. Always remember that demons operate very

legalistically within a strict authority structure (Eph. 1:21; 6:12). In some situations you may need to address the spiritual beings in higher authority over the one whose activity you are targeting. Jude 8-9 seems to indicate that when dealing with the highest levels of spiritual beings, we need to call upon the Lord to rebuke them rather than do so ourselves. Therefore, when you are not seeing the results you expect, ask God to come against and rebuke all the evil "celestial beings" and spiritual authorities in the heavenlies that are having any influence on the survivor. Some people do this routinely *before* attempting any other form of spiritual warfare.

If you notice no effect after making this specific request of God, assume that you are dealing with demons below the highest rank. Demons can employ a lot of stall tactics, but they must ultimately obey. Therefore, be persistent in your efforts, and remember that the tone or volume of your voice does not determine a demon's response; the *authority* of the Lord Jesus Christ does. Therefore, you do not need to get hyped up emotionally to make a demon obey. These fleshly tactics have no effect in the spiritual realm except to amuse and flatter the demons involved.

Instead, rely wholly on spiritual weapons in your offensive attack (2 Cor. 10:3-4). For instance, you can often "turn up the heat" on the enemy by reading from the Bible, speaking, or singing about the shed blood of Jesus through which He triumphed over Satan and his forces (Heb. 2:14; Col. 2:15). These powerful spiritual weapons seem to cause such torment to the demons that they will often comply immediately in order to make it stop. If they do not, however, don't prolong this tactic too long because the person or alter to whom the demon is attached feels the nearly unbearable torment as well.

Another factor to keep in mind is that demons do not have to leave if their presence is based on a legal foothold established in the person's life. In SRA this could be a sacrifice, vow, or covenant which a particular alter made or an evil activity in which she was forced to participate. Sometimes alters willingly receive demons because of the supernatural power they offer, thinking they will serve to protect them from further trauma. For this reason some alters may also be reluctant to let go of them. Until these footholds are renounced by the specific alter(s) involved, the demon(s) will not have to leave.

You can, however, still use the authority of Jesus to bind their activity (Mat. 16:19). Experience has shown, in fact, that you can be very specific in doing this, even commanding that they be made deaf, dumb, blind, and/or totally paralyzed. You can also at least temporarily cancel their assignments in the individual. When expelling them, you can also command them not to harm the survivor in any way as they leave. This eliminates all the "theatrics" sometimes experienced in deliverance sessions.

Sometimes in order to work effectively with the alter involved, you need to command the demon(s) to be separated from the human alter. This gives the alter the opportunity to think for herself in deciding to break the ties she has to the demon(s).

Some of the areas in which spiritual warfare is needed for ritual abuse survivors include:

- Removing spiritual blindness from the hearts and minds of alters who are in bondage to Satan;
- Prohibiting demons from blocking truth or interfering with therapy;
- Stopping demonically driven fear, anxiety, confusion, torment, or self-harm;
- Stopping demonic communication between the survivor and other cult members;
- Providing spiritual protection:
  - Whenever contact with cult-involved family members is necessary or possible;
  - During Satanic holidays when accessing is likely (see Appendix E for calendar dates).

Some examples for addressing these issues are:

- In the name of Jesus Christ, my Redeemer, I bind the ability of all demons to hinder truth and healing in the therapy session today.
- In the name of Jesus Christ of Nazareth I command the demons that are tormenting [name] to stop. Your assignment is cancelled, and you must obey the orders of the risen Jesus Christ instead.

- If demons are in any way contributing to the confusion [name] is feeling, I command in the name of Jesus Christ, Son of the true Creator God, that you stop and that you become mute and paralyzed.

In praying for spiritual protection, you might pray along these lines:

- Lord Jesus, I ask that You surround [name] with Your holy angels as she travels to her grandmother's. I ask that you block all demonic communication which might emanate from her grandmother or any other cult person associated with her. Allow no physical, emotional, or spiritual harm to come to her.
- Heavenly Father, I pray in the name of Jesus Christ, my risen Redeemer, that You send Your angelic forces in sufficient strength and number to completely overpower all of Satan's forces which may attempt to interfere with the deliverance session scheduled for [name] today.
- Almighty Creator God, I pray in the precious and holy name of Jesus Christ, my Savior, that You put an impenetrable hedge of spiritual protection around [name] through this Satanic holiday so that all efforts by the cult to contact her will be blocked.

Sometimes Christian therapists allow, or even encourage, support people to accompany survivors during therapy sessions. This not only enables supporters to follow-up with the survivors much more knowledgeably after the session, but it also gives them the opportunity to provide emotional and spiritual support *during* the session. In this way they can engage in the exact type of spiritual warfare needed as the session progresses. This is extremely valuable as Satan's greatest efforts to hinder the release of survivors are often unleashed in their therapy sessions.

Specific spiritual warfare needs arising during therapy may include:

- Binding the ability of demons to hear pertinent information,
- Binding the ability of demons to respond in any harmful way to any therapeutic advance,

- Binding the ability of demons to block truth and healing,
- Binding demons which prohibit alters from speaking,
- Binding demonic guards blocking access to significant memories or alters,
- Binding demons that may hinder alters from hearing God's voice of truth,
- Unmasking deceptive demonic imagery,
- Binding demons from interfering as alters remember and renounce the legal grounds which provide the demonic attachment(s),
- Expelling demons once their legal grounds are renounced.

Your willingness to support a survivor in spiritual warfare will reap significant benefits for yourself as well as the survivor. You will undoubtedly grow in your understanding of the spiritual realm and will have the opportunity to apply your knowledge of spiritual warfare in a perhaps unprecedented way. You will also share the joyous rewards of seeing the power of God free the survivor from Satan's grip and then of observing the changes that occur in her life as a result.

Bible Study and Discipleship

Spiritual support can also potentially involve instructing and strengthening survivors and their alters in the truths of God's Word. This is especially crucial for alters who have been demonized and/or extensively indoctrinated by a cult. If spiritual growth does not occur for alters after deliverance, demons may return and actually bring the survivor into greater bondage than before (Luke 11:24-26).

The cult works hard to impugn the character and trustworthiness of God in the minds of the alters with whom they work. Replacing these misrepresentations with truth from God's Word is essential both before and after cult-loyal alters put their faith in God. Sometimes false beliefs can be challenged by bringing them directly to God for assessment. Often He will impress the truth on the mind of an alter in such a poignant way that it instantly eliminates all doubt.

Sometimes the sign/wonder is little in observing eyes, but marvelously wonderful to the one

When parts of the survivor's system are already grounded in spiritual truth, they can often spread truth internally to those alters who have renounced their allegiance to Satan and desire to follow God instead. Truth also spreads very naturally when alters are fused or integrated with more spiritually mature parts of the system.

Whether from God, other alters, or willing supporters; cult-indoctrinated alters need to understand and experience the *true* nature of God and learn the privileges of being His child. They need to discover and claim His many promises to them. They also need to learn the importance of faith and prayer as well as the elements of effective spiritual warfare so they can successfully defend themselves against Satan's efforts to bring them back under his bondage. In addition, they need to learn the importance of ridding their lives of sin and filling them with the Holy Spirit.

When considerable demonization is present, discussion of spiritual issues can sometimes create significant disturbance in the system. Some survivors cannot even attend church because of the degree of internal torment and punishment they receive. Under these conditions spiritual instruction must be handled with great care, usually by a Christian therapist or a well-trained pastor or layperson who will focus only on those issues which may be impeding the progress of therapy. As counseling and deliverance continues, internal opposition to spiritual truth will generally lessen, and the system will become more cooperative in allowing spiritual instruction from other sources as well.

Anyone contemplating doing a Bible study with a ritual abuse survivor must be alert to the potential problems and not enter this role unless they are prepared to deal with whatever opposition may arise. On occasion demonized, cult-loyal alters may become hostile, defiant, and aggressive when confronted with biblical truths.

Dealing with such a situation requires the ability to discern between alters and demons. While demons will respond to spiritual warfare, alters will not. Defiant alters must be handled according to the conflict principles discussed in Chapter Three. Treat them with a firm and cautious respect and don't try to force your own agenda. Refrain

from doing or saying anything that would increase the conflict. Instead, try to withdraw from the enflaming topic.

Whenever significant disturbance occurs in the survivor's system while you are present, be sure to report it to her therapist. Also be advised that spiritual issues do not cause violent external eruptions in most survivors. Usually the conflict is experienced internally and can be contained, especially if the survivor removes herself quickly from the situation.

Regardless of what overt spiritual instruction the system will tolerate, discipleship often takes place best in the context of everyday life experiences. Short, succinct statements relevant to a current situation can catch the system off guard and have a profound effect on the alters who are present or listening. You may discover other creative means to expose parts of an otherwise resistant system to God's truth, such as strategically placed notes, cards, or plaques. While you must always be sensitive to any evidence of opposition when doing these things, the survivor's system is usually much less apt to react to these brief, unexpected, and indirect bursts of spiritual education than to deliberately set up times for overt Bible study.

Chapter Eight

Material Support

Another type of support survivors often need is what I am calling "material support." This entails contributing your own resources to help the survivor in various non-therapeutic needs she may have, including finances, transportation, child care, housing, and/or assistance with certain aspects of daily living.

Remember that every good deed you do or every sacrifice you make stores up treasure for yourself in heaven (1 Tim. 6:18-19). Your generosity to others—whether of your time, your possessions, or your finances—opens the door for you to receive the same generosity in your time of need (Luke 6:38; Heb. 6:10). You never lose your reward for giving even a cup of cold water to one of God's needy children (Matt. 10:42).

Financial Support

Because treatment for DID is a lengthy—and usually expensive—process, the financial resources of many survivors get depleted long before their healing is complete. Those who are unemployed and/or living on their own generally experience this need most critically, but others too may eventually need some form of financial assistance.

While you may not be able to meet this need entirely on your own, you can perhaps approach your church or share the need with an

appropriate group that might be willing to contribute collectively to this need. You can also help the survivor connect to whatever social service resources may be available to help her make ends meet.

Assistance with Daily Living

Functionality among multiples varies greatly. Some are super-achievers maintaining high level jobs while others are significantly disabled. Most will find, however, that their ability to function well decreases somewhat as therapy intensifies. The saying that it sometimes "gets worse before it gets better" generally applies when dealing with multiples having a history of severe childhood abuse. Therapy can often be paced, however, to minimize such a decrease in functionality. Therefore, if you, as a supporter, see this occurring, you may want to report it to the therapist, who can possibly slow the pace of therapy down a little to prevent incapacitating the survivor.

Being too overwhelmed emotionally to function adequately is not uncommon for survivors from time to time. If they have small children at home, this can pose a significant problem. Therefore, they may welcome somebody taking care of the children for awhile so they can rest or just try to "pull things together." Even if they are able to function adequately, mothers with dependent children will often welcome the opportunity to have some time alone to process new information or work with their alter systems. This can be especially helpful immediately following therapy sessions.

Some less functional survivors may need help on a regular basis with certain essential tasks of life, especially when a supportive spouse is not in the picture. If the survivor's system is particularly unstable for any reason, she may need assistance with such things as shopping, paying bills, or keeping various appointments. Frequent switching can disrupt the consistency needed to carry out these tasks.

Visits to the doctor can be particularly stressful for survivors, often precipitating instability and switching. This is not only confusing to

the doctor and embarrassing to the survivor, but it can also hinder important communication between them. Child alters can be especially frightened of doctors' visits and may need comfort and reassurance that no abuse will occur. Having a knowledgeable friend accompany the survivor on these occasions to provide this input and support, as well as assure adequate communication, is often helpful.

If parts of the survivor's system interfere with her ability to get to therapy appointments on time, having someone to drive her there may also be beneficial. At other times her emotional state may render her unable or unsafe to drive, and she will appreciate having volunteers temporarily provide transportation for her.

Occasionally survivors may need temporary housing as well if their finances are extremely tight or they are unsafe to be left on their own. Opening your home to a survivor must be done with considerable foresight, however, as it will significantly alter the dynamics of life for all those in the home. Therefore, you must carefully consider the needs and safety of other family members as well as your own priorities in making this decision, particularly if minor children are still in the home.

If you do invite a survivor to live with you, try to think through as many potential problems which may occur as possible. Set specific boundaries and "rules" very clearly from the beginning. Also, determine what types of situations will instantly terminate the arrangement as well as the healthy goals that will "graduate" the survivor back to independent living. Try to set a reasonable time frame in which to accomplish this rather than leaving the arrangement open-ended.

Whenever giving material support of any kind, be careful not to overreact or baby the survivor. Allow her to be as responsible as possible for her own needs. Overdoing in this area of support can contribute to keeping her in a dependent state, which is counterproductive to her healing.

Chapter Nine

Therapeutic Support

Professional counseling can cost $90 an hour or more. Even at reduced rates, the fee can be prohibitive to survivors without insurance or other significant financial resources. Furthermore, the number of professional counselors and psychologists knowledgeable of the unique dynamics involved in DID and SRA is currently insufficient to accommodate the ever-increasing number of multiples seeking help. Those able to recognize and address the spiritual components involved are even fewer.

In light of these problems, alternative sources of therapy are necessary. While it is admittedly not a totally ideal option, certain willing lay persons can be trained to do effective therapy with multiples. Many who can secure help in no other way are eternally grateful for pastors and other willing laymen who have stepped in to help bridge the gap.

The truth is that most of the professionals working with this clientele obtained their knowledge of the unique dynamics of DID and SRA directly from the survivors themselves. While laymen may lack the broader psychological expertise of trained clinicians, they too can learn much directly from survivors. They can also draw upon other available resources, such as literature, seminars, and consultations with more experienced therapists. Because of the complexities involved in this diagnosis, a vast amount of networking occurs in this field with counselors sharing their own knowledge and experience with each other. Anyone eager to learn can get connected to this network quite easily.

Providing therapy for multiples is definitely not for everyone. Those considering this possibility must themselves be in reasonably good health—psychologically, emotionally, and spiritually—or their own unresolved issues will interfere with their ability to do good therapy. Being disciplined in setting and maintaining good personal boundaries is also extremely important. The very nature of DID requires that those who work with such clients be comfortable with handling all emotions and personality types as well as a wide range of sexual discussions. Skillfulness in interpersonal relationships is a must as well as commitment, sensitivity, love, and compassion.

This type of therapy is never easy. Those embarking upon it must be prepared for a long and challenging journey which will stretch them in many ways. It will require a substantial investment of time, both in becoming educated and in working with the survivor(s). The opportunity to learn in an apprentice type relationship with a more experienced clinician is the ideal way to be trained in this specialized form of therapy but is not always possible.

Through whatever means, the potential counselor must become familiar with the basic dynamics of DID and SRA; the long-term effects of trauma and sexual abuse; the role of conflict and denial in producing DID; and the dynamics of system structure, programming, and demonization. He or she will also need to develop skills in crisis management, conflict resolution, spiritual warfare, and deliverance. Other necessary skills include establishing rapport and trust with a broad range of personality types; identifying and bringing truth to false beliefs; processing memories to heal pain, inactivate programming, and eliminate the need for dissociation; and teaching healthy living and coping skills.

If God lays it upon your heart to assume a therapeutic role with a survivor, He will guide you and sustain you through the process. Never assume such a role lightly, however, or without a definite calling from God.

Chapter Ten

Support Versus Caretaking

While abuse survivors may appear to be extremely needy people, those desiring to help them recover from the painful tragedies in their lives must avoid falling into the trap of codependency. Feeling so sorry for them that you rush in to do everything possible to help them and to demonstrate your love for them is not necessarily the best approach. They certainly need good Christian love, but it must be given in a way that is truly beneficial and doesn't perpetuate their staying in a victim role. While this was obviously their position as children, a major goal of the treatment process is to bring them out of their victim mentality. This is why the term "survivor" is used so extensively with those who have suffered abuse.

Therefore, be very cautious of extending such an intense level of care or nurture that the survivor would rather bask in the "luxury" of it than work on her recovery. You don't want her to feel that she has too much to lose in the way of care if she "gets well." If at any time you sense that you and/or her therapist are more invested in her healing than she herself is, this possibility deserves significant consideration.

Taking on care which the survivor can provide for herself will almost always be counter-productive in the long run. Also, do not try to become substitute "parents" for child alters. Help them grieve what they did not receive as children in the way of adequate parenting and learn to care for themselves as adults.

There is no way to RE-coup the losses of adequate parenting (for the child alters). We can NOT [illegible]

Always keep the primary responsibility for recovery on the survivor. Some may think that their getting well depends on everyone else doing the right things for them. This is a totally false perspective and will be fatal to their healing process. Getting well involves hard mental and emotional work by the survivor herself. A therapist can guide her and you can support her, but no one can get in her head and fix it for her. She must do that herself, and because it is hard work, she must be strongly motivated if she is to succeed.

As you extend support to the survivor, make sure that you are taking care of yourself to the same extent that you are caring for her. Because most abuse survivors lack an understanding of correct boundary setting and self-care, your modeling these crucial dynamics will benefit them immensely.

In no way do I want to minimize the need for genuine compassion and validation of the immense pain and difficult struggles which these survivors experience. Just don't be a rescuer—because that keeps them in the victim role. Although having someone else take care of them may *feel* so good and you may think that these survivors *deserve* it so much, it will not help them move towards greater health. Therefore, keep your focus on supporting in a way that empowers them rather than makes them more dependent on others for their needs.

False concept.

Chapter Eleven

The Role of the Church

The role of the Church in supporting abuse survivors, especially ritual abuse survivors, is a controversial, yet crucial, question which must be addressed. Many survivors believe that if the Church truly functioned as the Body of Christ, they would find within its doors the same acceptance, compassion, nurture, and assistance that Jesus Christ Himself would give them.

Certainly the Church *seems like* the most logical place for these wounded individuals to find refuge, support, and spiritual instruction as they battle to free themselves from Satan's hold on their lives. In actual experience, however, ritual abuse survivors often discover that the Church has little understanding of the realities of DID, SRA, or demonization and is totally unprepared for dealing with them.

Unfortunately, the underlying problems in the Church are not always easy to solve. Some are legitimate and understandable, stemming from a lack of knowledge or experience with this particular diagnosis. Others are more philosophical in nature, such as believing that SRA memories are really the result of an overly imaginative or fearful mind, that alter-personalities are really demons, or that Christians can't be demonized. Sadly, some stem from spiritual immaturity or a lack of godly obedience. Believers who are not well grounded in the Word are sometimes terrified of dealing with anything that has to do with Satan or demons. Others are unwilling to extend themselves beyond their own self-inscribed comfort zones.

These may be saying in "that" day: Lord, Lord, but

The end result is that many ritual abuse survivors feel not only misunderstood but sometimes rejected, or even mistreated, by the Church. If this occurs repeatedly in church after church, they may eventually become totally disillusioned with the Church as an effective resource for their healing.

This is tragic for both the individual churches and the survivors and must certainly grieve God deeply. When a church fails to function as a true representation of God and His character to all those who enter its doors, it fails its responsibility to God and will one day be held accountable for this neglect. In addition, it misses the blessings and opportunities for growth that God perhaps intended its members to receive through these wounded, but special, children of His. Be careful how God's "bride" is treated.

It is tragic for survivors because all too often they interpret the failure of the Church as a failure of God's love for them. Feeling abandoned by both the Church and God, they may easily eliminate the most powerful resource they have for their healing.

The dramatic conversion of their cult-loyal alters may also be jeopardized. Often they were persuaded to make the mammoth decision of changing their allegiance from Satan to God because they were told that not only does God offer them forgiveness and freedom, but also that those in His kingdom operate with love and compassion. If they do not find that promised love and compassion in the Church, they may feel deceived or tricked, making the Kingdom of God no more appealing to them than Satan's realm.

While most survivors can accept that not everyone in a given church has the time, emotional capacity, and spiritual maturity to understand and reach out to them, they have difficulty grasping that *no one* can. Why should those with more "normal" needs be received more readily than they? Why should they feel rejected because they are too *unusual* or *extreme* in their needs? Jesus would not have turned His back on them. Why should His people?

The truth is that both SRA survivors and churches face a major dilemma when they confront each other. If the survivor has already had a bad experience in another church, she may struggle

with whether to reveal her identity as a multiple with a history of ritual abuse to *this* church. If she does, she risks the possibility of further misunderstanding, conflict, and rejection with its accompanying pain.

On the other hand, if she chooses to hide her identity and history from the church, she will have to remain very superficial in her relationships and will constantly feel that she is hiding a big secret about who she really is. In addition, she greatly decreases the possibility of getting any of her legitimate SRA-related needs met in the church. She will never know if perhaps some individuals in *this* church might truly be willing to embrace her for who she really is and genuinely try to help her.

The church's dilemma is even more complex. First of all, having a known SRA survivor in the church generally forces the leadership to determine its philosophical position in regard to DID/SRA. This often entails facing and discussing issues which they have never confronted before.

If they *are* willing to embrace the realities of DID and SRA, they face additional decisions regarding the nature and extent of their involvement in supporting such survivors. How far will they go beyond general love, acceptance, and prayer support? What are their resources in regard to time, personnel, and finances to devote in this direction? Where in priority does such a ministry fit?

Who will be involved in this ministry, and how will they be equipped for it? Are they willing to spend time learning about DID and SRA? To what extent will they help with daily living needs if they arise? What about financial needs? Are they willing to create a special prayer chain for the survivor's needs? Will they be available in times of crisis?

If the church does not have an adequate counselor on staff, will they help the survivor get good Christian therapy elsewhere? Is the pastor or another leader willing to interact with the survivor's therapist to enhance understanding and coordinate support or other interventions on behalf of the survivor? Is the church willing to

participate in deliverance, spiritual instruction, and/or discipleship for these individuals?

Finally, because of the controversial issues involved, the leaders must decide how open to be with the entire church body about its ministry to SRA survivors. Just because *they* have wrestled through the controversial issues involved doesn't mean that everyone in their congregation has. Therefore, they need a measure of foresight regarding the particular problems which could arise in the body as a consequence of this ministry.

Unfortunately, the False Memory Syndrome Foundation has created considerable media hype challenging the accuracy of "recovered memories." Without being knowledgeable of the mechanism of dissociation and how the mind handles *traumatic* memories differently than ordinary memories, the general population has no sound basis on which to evaluate this issue.

Another closely related concern is the reliability of the allegations that SRA survivors make regarding the identity of cult perpetrators. These might potentially even be made towards other church members, producing a significant crisis for the church leaders.

The subject of demonization, with the fears and questions it raises, is another potentially divisive issue in the church. Many Christians would like to remain ignorant of this reality and may be especially hostile to anyone whom they perceive is "finding demons behind every bush." They may be totally convinced that Christian survivors cannot possibly "have demons." Others may err on the other side and insist that a survivor's entire problem is demonic, believing that her alter-identities are really demons.

At some point the amount of resources going towards such a small segment of the congregation may also seem inordinate. This could potentially cause problems too, especially if the church is small.

In light of all of these complicating factors, the most workable solution for supporting SRA survivors within a church seems to be through a team which maintains a low-profile in the church body. In

this way neither the specialized ministry itself nor the issues it raises need interface with the entire congregation. It also allows survivors to have a small group of people with whom they can be "real" while at the same time being more protective of what they reveal to the majority of the church.

Because supporting ritual abuse survivors can sometimes be demanding, time consuming, and draining, having a team enables the load to be spread among a number of individuals so that no one of them gets burned out. A team also enables supporters to serve in the area of their particular gifts rather than being a "jack of all trades" to the survivor. If some are unable to become deeply involved emotionally, they can still be of assistance in providing things such as prayer support, discipleship, or transportation when needed.

Potential members of such a team can be judiciously selected by the church leaders. After being presented with the need and receiving a limited introduction and exposure to DID/SRA issues, this initial pool of hand-picked individuals can then decide whether to commit to actual participation on the team. Service must always be voluntary and on an "as able" basis.

Those who choose to be a part of this special ministry can then receive whatever further training is appropriate for the level of involvement they are willing to have. This could come through reading, attending seminars, or interacting with other more knowledgeable people as well as from the survivor herself.

Becoming involved in this way will obviously be a learning situation for many churches, but what an encouragement they will be to the survivors they support! What joy they will also bring to the Father's heart! They will not lose their reward!

Other peer group churches may get "huffy & puffy" about this ministry. Pastors & leaders who really need to deal with their own personal issues can get very jealous of the people who are anointed in this ministry (cause God shows up & signs & wonders follow) & minister to the bride, that

Chapter Twelve

Spiritual Protection

Whenever Christians become actively involved in advancing the Kingdom of God or freeing captives from the dominion of Satan, they can expect heightened efforts by Satan and his demonic forces to hinder their success. Therefore, if you commit yourself to helping an SRA survivor obtain freedom from her spiritual bondages, you must be prepared for this possibility. It need not evoke fear, however, as long as you understand the nature of the enemy, the battle he is waging, and the spiritual armor that can effectively foil his attacks.

As the reigning prince of the kingdom of darkness, Satan is a real being with supernatural power and intelligence, originally one of the highest created beings among the angelic hosts (Ezek. 28: 12-15). Having lost his personal challenge of God's supremacy in heaven (Isa. 14:12-15), his sights now seem to be set on gaining supremacy on earth. Therefore, he and his grand following of "evil spirits" are pitted against God and His holy angels in a massive spiritual battle over the souls of mankind (Rev. 12:7-9). Both desire man's loyal devotion but for very different reasons. While God desires an intimate love relationship with man, Satan desires only to use man to spite God and achieve his own grandiose scheme of world domination (1 John 5:19; Rev. 11:15; 19:19).

While Satan may believe that he initiated his plan himself, God is the Mastermind behind his very existence. The absolute supremacy of God demands that He created, situated, and equipped Satan to serve His own purpose, which I believe is integrally

entwined with His divine nature and the outworking of His ultimate plan for mankind.

The very essence of God's being is love, and throughout Scripture He is portrayed as a jealous suitor seeking the love and devotion of the people He created (Ex. 20:2-6; Deut. 13:1-4; Mat. 22:35-38; James 4:4-5, etc.). Therefore, I believe that God, who "*is love*" (1 John 4:8, 16), created man not only to be the object of His love (John 3:16) but also to enter into a reciprocating love relationship with Himself (Mark 12:30). For this reason He fashioned man in His own image, breathed His own breath into him, and gave him the unique ability to give and receive love (Gen. 1:27; 2:7; 24:67; Deut. 6:5).

While making man the object of His love was a unilateral decision on God's part, having a reciprocal love relationship with man obviously requires a decision on man's part as well. Therefore, as the omnipotent Creator, God designed and orchestrated a plan which would place before man all that was necessary for him to make this decision.

First of all, because love is most genuine when it is a carefully weighed and completely voluntary commitment of devotion to another, God created man with a free will. Secondly, because love also has greatest significance when the object of devotion is chosen from a "playing field" of other potentially appealing options, God also provided an alternative object of devotion for man.

God knew that the choice He desired man to have would only be legitimate if the alternative was also a powerfully alluring, supernatural being. Therefore, He created Satan as "the model of perfection, full of wisdom and perfect in beauty," abiding on the very "mount of God" (Ezek. 28:12-15). In this highly elevated position Satan felt so powerful, so privileged, and so close to God that he arrogantly aspired *to be like God* (Isa. 14:13-14). Therefore, he rebelled against serving God and set his course on challenging His supremacy—and thus began his grand competition with God!

His immediate defeat in heaven focused Satan's sights on the earthly realm (Isaiah 14:12; Ezek. 28:17; Rev. 12:7-17), which I believe was God's precise plan. Even in the demotion that Satan suffered,

however, God allowed him to have substantial resources and authority so that he would remain a viable competitor for man's devotion. Therefore, Satan has a vast following of evil spiritual beings (typically known as "demons") under his command (Eph. 6:12) as well as a limited, temporary authority over both the spiritual realm known in Scripture as the "kingdom of the air" and the world system of government (Psalm 2:1-2; Luke 4:5-6; Eph. 2:1-2; 1 John 5:19). In addition, God created man with both the ability to love and the ability to sin, thus giving him the potential to fulfill either God's or Satan's agenda.

God then set up a showdown with his rival in the Garden of Eden (Gen. 3:1-6). Because Satan, through his alluring deception, won this crucial first round in his competitive quest for man's allegiance, he gained a significant advantage in the hearts of all mankind. When Adam and Eve, our ancient ancestors, chose to believe Satan rather than to obey God, the intimate relationship they initially enjoyed with God was broken, and not only they, but all future generations as well, fell under the dominion of Satan (Rom. 6:16; 1 Cor. 15:22).

In his newly acquired position of authority over man, Satan gained direct access to man's deep, inner drives (known in Scripture as the "flesh") and the opportunity to warp them for his own advantage (Rom. 8:5-8; Gal. 5:16-21). God was not the one who made man's heart "desperately wicked" (Jer. 17:9 KJV; cf. Gen. 1:31); Satan was. Adam and Eve's misguided choice thus activated man's inherent sin nature.

With every succeeding generation of mankind being born by default into the kingdom of darkness with an active sin nature, the deck seemed to become quickly stacked in Satan's favor. We must not be fooled into thinking that God lost His sovereignty over the entire situation, however. The book of Job wondrously pulls back the curtain of heaven and allows us to see that Satan is only allowed to affect man's life within definite parameters set by God (Job 1:9—2:6). He is never given absolute free reign. This inspired account also reveals how God delights in having man still choose devotion to his Creator in spite of the temporary concessions He gives to Satan (Job 1:8; 2:3, 10; 13:15).

What happened in the Garden of Eden was not a surprise to God. He knew that the outworking of His plan for mankind would potentially require great suffering for both Himself and His beloved human race. He also knew, however, that in the crucible of suffering, love achieves a sterling quality. Therefore, "for the joy set before Him" (Heb. 12:2), He did not retreat from His predetermined course to gain His prized inheritance (Eph. 1: 18)—a reciprocal love relationship with man.

When Adam and Eve succumbed to sin, the penalty of death was enacted for the entire human race (Gen. 2:16-17; Rom. 5:12). Only by sending His own Son to pay this penalty on man's behalf could God redeem mankind from Satan's dominion (Eph. 1:7; Col. 1:13-14; Titus 2:13-14). When God willingly made this supreme sacrifice of love, He restored to man the same freedom of choice that Adam and Eve had in the Garden of Eden regarding the object of their devotion and their eternal destiny. By doing nothing, man remains under the dominion of Satan. All it takes, however, to enter an *everlasting* love relationship with God is a simple act of repentance and faith, personally accepting Christ's sacrificial death for *one's own sins* (Luke 24:46-47; John 1:12; 3:16; Eph. 2:8).

Once man makes this decision and is redeemed by the shed blood of Jesus, God immediately turns the tables on Satan and stacks the deck against him in the believer's life, equipping the Christian for victory over Satan in all his avenues of operation. Through the awesome gift of the Holy Spirit to every believer (Rom. 8:9; 1 Cor. 6:19), God shares with us His own divine nature, giving us the capacity to overcome both the sinful drives of the flesh and the illusive attraction of our corrupt world, which is under Satan's control (Gal. 5:16; 2 Pet. 1:4; 1 John 5:19). God also graciously shares with us the mind of Christ through which He imparts His own divine wisdom, which is able to confound the wisdom of the world and tear down the strongholds which the enemy tries to establish in the hearts and minds of mankind (1 Cor. 1:18-2:16; 2 Cor. 10:3-5; Eph. 1:17; James 3:13-17).

God even allows us to share the position of spiritual authority over all the powers of darkness that He has granted to the risen Lord Jesus Christ in the heavenly realm (Eph. 1:19-23; 2:6). Therefore,

as soon as we recognize an attack, we can use the authority of the name of Jesus Christ to command the obedience of any evil forces that Satan deploys to fulfill specific assignments in our lives or environment (Luke 10:17; Acts 16:18).

Because Satan knows he has no chance against such a powerful *offensive* blow, he works very craftily to weaken our spiritual defenses and then expertly camouflages his arrows, hoping they will sneak in unnoticed. For this reason God clearly instructs us to put on a spiritual "suit of armor" which will effectively protect us from demonic attacks, however subtle or disguised they may be (Eph. 6:10-17). If we are to keep Satan's arrows from piercing our souls and debilitating our spiritual strength and effectiveness in ministry, we must understand the nature of each piece of this armor and how to keep it effectively in place.

This armor is not an automatic inheritance received at the time of salvation or God would not instruct us to "put it on." It is also not something we can don "once and for all" subsequent to salvation; nor can we quickly equip ourselves with it by rehearsing the words of Ephesians 6:14-17 as we begin the day. Rather, the spiritual armor represents specific character qualities which we must develop and consistently manifest in our daily lives. The extent to which we do determines the effectiveness of our defense against Satan. When we fail, we give him a potential opportunity to blindside us.

The Belt of Truth

Scripture describes Satan as a **liar** (John 8:44) and a **deceiver** (Rev. 12:9), yet one who disguises himself as an "angel of light" (2 Cor. 11:14). He is extremely adept at transforming lies to appear as truth, garbing them with tantalizing allurement, and expertly camouflaging their diabolical source as he did so well in the Garden of Eden (Gen. 3:1-5). He loves to implant niggling doubts, subtle half-truths, false condemnations, unfounded fears, and deceptive thoughts

in our minds to diminish our spiritual strength. His tactics are so smooth that without keen sensitivity in our spirits we might easily attribute the origin of these inner messages to ourselves (Mat. 16:21-23; 2 Cor. 10:5; James 3:14-16).

If you enter a supportive relationship with an SRA survivor, you must be alert for possible arrows of deception which Satan may direct at each of you. Because the survivor's system of alter-identities generally experiences life in both the external world and an "inner world" of mental imagery, which often seems to be accessible by Satan's forces, she is vulnerable to his distortions of truth in both realms.

Internally Satan can seemingly create or alter imagery to confuse, distract, or divert therapy away from the truth needed for healing. Through false imagery or demons disguised as angels he can deceive alters into believing they are obeying God when they are really following the will and directives of demons. Even apart from internal imagery, demons may try to emulate the "voice" of God and convey false messages as if from the true God. Therefore, survivors must learn to test whatever is purported to represent God, Jesus, or an angel from God by asking the Holy Creator God to reveal and remove any deception (1 John 4:1).

In the survivor's external life Satan has undoubtedly already instilled many erroneous thoughts, beliefs, and fears designed to keep her in bondage. Some of these were perhaps deliberately implanted or augmented through perpetrators serving the kingdom of darkness who wanted her to believe she had no recourse but to submit to their control. They often make a special effort to persuade survivors that they are cut off from God and cannot avail themselves of His divine resources.

Satan may also work to amplify a survivor's sense of guilt, shame, or defilement in an effort to undermine her self-worth as well as her perception of her acceptance by God or her worthiness of His forgiveness. These lies may drive her to hopelessness, despair, or even suicide. At the very least they will rob her of the supernatural

peace, joy, and confidence which are hers through the Holy Spirit as a child of God (Gal. 5:22-23).

As I've already pointed out, a major part of bringing healing to an abuse survivor is identifying these lies and allowing God to bring the necessary truth to counteract them. This is the truth that will truly set her free (John 8:32), and it must be applied both to the lies originating in the abuse and to those that Satan will continue to suggest through the therapy process to stifle healing.

When a survivor is completely overwhelmed by negative thoughts and emotions, she may lack the clarity of perspective to consider the possibility of their having a demonic origin. Therefore, if you, as a supporter, can keep this potential source in mind, you can be extremely helpful to her by gently suggesting this possibility and, if she is agreeable, joining her in appropriate spiritual warfare against it. An immediate change in her mental or emotional state will indicate that your perception was right.

You must also be aware that Satan may attempt to attack *your* mind with his insidious lies as well. He may, for instance, try to excite fears and false suspicions of either the survivor or the cult to make you withdraw from your role as a supporter. Another tactic he might use is to instigate doubts of your adequacy to be of service to the survivor. If he cannot pull you completely away, he may try, through other implanted lies, to diminish your effectiveness in helping her.

Because Satan's tactics are based so strongly on deception, God tells us to gird ourselves with the **Belt of Truth** (Eph. 6:14). Truth is one of the strongest weapons against Satan in the spiritual realm. He cannot stand against truth, especially the truths of God's Word. Through quoted Scripture alone Jesus totally defeated Satan when tempted by him in the wilderness (Mat. 4:1-11).

We can do the same but only as we build a personal arsenal of truth in our own hearts and minds. For this reason God instructs us to meditate on His Word daily so its truths can be implanted and stored in our hearts (Josh. 1:8; Ps. 1:1-3; 119:11; John 17:17). The more we

know of God's truth, the better equipped we will be in recognizing and refuting Satan's deceptions.

In order to gain the full protection of the **Belt of Truth**, however, we must not only *know* truth. We must also *practice* it (James 1:22-25). We must allow it to transform our minds (Rom. 12:2) and direct our daily lives (Ps. 119:105) so that it becomes a distinguishing mark of our character. To whatever extent we fail in this regard, our spiritual defense is weakened, providing a potential foothold for the enemy.

Perhaps the most vulnerable and critical aspect of our lives to be governed by truth is our speech. James aptly describes the key role that speech plays in reflecting moral character and directing the course of one's life (James 3:2-12). For this reason it is one of Satan's prime targets. What destruction he can reap in and through our lives if we do not carefully guard our speech and keep it consistently in line with truth!

Jesus makes His standard for our speech very clear in Matthew 5:37: "Simply let your 'Yes' be 'Yes,' and 'No,' 'No'; anything beyond this *comes from the evil one.*" How much more clearly could He declare that even the slightest deviation from truth in our speech comes from Satan, who is truly the "father of lies" (John 8:44)? When we yield to Satan's temptation to bend or alter the truth, we essentially trade our **Belt of Truth** for one of Satan's key artillery pieces—deception (Rev. 12:9).

Satan, of course, is delighted to lend us one of his weapons, especially in exchange for part of our defensive armor. However, he rarely lends out a piece of his artillery without one of his "soldiers" (demons) hovering nearby to coach us in its use. The more accustomed we become to using dishonesty, the more comfortable it feels and the deeper Satan digs his foothold in our soul.

With diabolical astuteness Satan gives us seemingly legitimate reasons to justify twisting the truth "just a little." Some may even seem godly in nature. Maybe we don't want to offend

someone or "rock the boat." Perhaps we believe it will shelter or protect someone from pain or embarrassment—maybe even ourselves. We may start altering or exaggerating the truth to make a greater impact on people, seeing no harm in misrepresenting a situation as long as it doesn't hurt anyone.

These are all lies of the enemy! We must trust God that absolute truth is *always* the right thing in *every* situation. When we are obedient to Him in speaking truth, we can trust Him with the consequences.

Truth is most powerful when spoken in love (Eph. 4:15). If we use truth to shame, humiliate, or embarrass someone or deliver it with vengeful anger, we mix the godly power of truth with fleshly characteristics tainted by the enemy. This sends greatly conflicting messages and rarely produces positive results.

The Breastplate of Righteousness

Although sin no longer determines our eternal destiny once we have been redeemed by the blood of Jesus, it has a major impact on our spiritual health and the integrity of our spiritual armor. Therefore, one of Satan's greatest strategies is to lead us to sin. He knows that sin will hinder our intimacy with God and access to His power through prayer (Ps. 24:3-4; 34:15-16; 66:18; 1 John 1:6-7).

Willfully engaging in sin (James 4:17) is so crippling to our strength in the spiritual battle that it is seemingly analogous to exposing our heart to the enemy. For this reason God instructs us to keep our life-sustaining chest area covered with the **Breastplate of Righteousness** (Eph. 6:14). Since this is a righteousness that we are to "put on" (Eph. 6:13), I believe that it refers to the consistent practice of righteousness in our daily lives rather than to the righteousness of Christ with which we are permanently covered when we place our faith in Him for salvation (Rom. 3:22; Phil. 3:8-9).

While living a totally sinless life is an impossible goal (1 John 1:8), God has graciously provided every resource we need to maintain our **Breastplate of Righteousness**. We, however, must learn to utilize these resources effectively in order to keep this crucial protective cover in place.

Before salvation we are all in bondage to our sin nature. No amount of human effort can free us from it. However, as soon as we accept Jesus Christ as our personal Savior from sin, He instantly frees us from that bondage. We are cleansed by the blood of Jesus and given the gift of the Holy Spirit, who indwells us (1 Cor. 6:19; 2 Cor. 1:21-22; 5:5).

Our hearts now hear the beat of two drummers, one coming from the flesh, which continues to throb with the deceptive allurements of self-gratification, and the other from the Holy Spirit, who yearns to synchronize our spirits with His own divine nature. Our job is to learn to distinguish the two, resist the lustful pulsations of the flesh, and allow the Holy Spirit to be the true "drum major" of our lives. Only then can we successfully escape the corruption of our flesh as well as the temptations of the evil one and the world system he operates (Rom. 8:5-6; Gal. 5:16; Eph. 2:1-3; 2 Pet. 1:3-4; 1 John 5:19).

While sin is sometimes blatantly obvious, at other times it can be very subtle and even camouflaged as a seeming righteousness. Satan is quite masterful in counterfeiting the righteousness of God in a person's life. The Pharisees in the Gospels, whom Jesus called "son[s] of hell" (Mat. 23:15), provide a prime example of this false righteousness as they willfully aligned their behavior to a legalistic code of conduct. The roots of the seemingly godly lifestyle they practiced, however, were deeply entangled in the flesh.

Christians today can fall into this same legalistic trap if they concentrate on merely following godly "rules" of conduct rather than allowing true righteousness to flow spontaneously from a heart submitted to the Holy Spirit. While subtle, this important difference can significantly affect one's spiritual strength against the enemy (Gal. 3:1-5).

In addition to the Holy Spirit another vitally important resource for keeping our **Breastplate of Righteousness** consistently in place is the Word of God. As we study and meditate upon it, God's standard of righteousness will penetrate deep within our hearts and minds, purifying our lives and enhancing our ability to recognize sin (Josh. 1:8, Ps. 1:2-3; 119:9, 11; John 15:3).

God knows that we can never fully escape the alluring deceptions of the world, the flesh, and the devil in this life and that even the most dedicated of Christians will fail to maintain a consistently sinless life (Rom. 7:14-25). Therefore, when sin inevitably creeps into our lives, God has additional resources which are instantly activated on our behalf. Not only does the indwelling Holy Spirit sound an alarm alerting us to the error of our ways (John 16:8), but Jesus Christ Himself steps before the Father's throne as our Advocate, declaring that His shed blood covers our sin (1 John 2:1-2 KJV). Our part is to be sensitive to the inner conviction of the Holy Spirit and confess our sin to God. When we do, our fellowship with Him and our privileges before His throne are instantly restored, and our **Breastplate of Righteousness** is returned to its protective position against the assaults of the enemy (1 John 1:9).

The Boots of Peace

Sturdy, protective footwear enables a soldier to brace himself against an enemy attack or maneuver quickly over rough terrain without damage to his feet. In spiritual warfare our battlefield boots are found in the full appropriation of the **Gospel of Peace** (Eph. 6:15).

On a very foundational level our faith in the Gospel message of Jesus Christ's sacrificial death on the Cross for our sins secures our peace with God (Rom. 5:1). Our sins are forgiven and no longer separate us from Him. We are released from God's wrath, freed from Satan's dominion, and we rest in the peace and assurance of our eternal destiny with God Himself (Rom. 6:22). This is a *positional*

peace acquired "once and for all" through faith at the time of our salvation, and it is absolutely essential in "preparing" us to stand firm under enemy attack.

In addition to providing our salvation, the **Gospel of Peace** also serves as a powerful resource in our lives for experiencing a deep *internal* peace which is capable of sustaining us through the most difficult of circumstances here on earth (John 14:27; 16:33). Since the spiritual armor is something we are supposed to "put on," I believe that appropriating this *experiential* peace is an equally important part of our protective footwear which "prepares" us to maintain our stability against the enemy. While it is always available to us, we determine the degree to which it characterizes our lives (Isa. 26:3; Col. 3:15).

When we learn how to draw upon it, God's peace is a powerful antidote to the emotions of anger, anxiety, and fear, which make us particularly vulnerable to losing our grip spiritually and allowing Satan to gain a foothold in our lives (Gen. 4:5-7; Eph. 4:26-27). Strong emotions such as these can potentially overpower our mind's commitment to godliness, opening the door for our flesh to direct our actions instead. If we are to remain strong against the ploys of the enemy, we must become adept at exchanging these natural reactions to life's circumstances for God's incomprehensible peace (Phil. 4:6-7).

The first step is to become increasingly attuned to recognizing when our emotions have robbed us of peace. The quicker we catch ourselves and remedy the situation, the less time we will spend "bootless" on slippery terrain before our enemy.

Anger

Anger is a particularly volatile emotion which can erupt either as a natural response to a wrong suffered or as a fleshly reaction due to jealousy, envy, perfectionistic expectations, or selfish demands for our own way (Gal. 5:19-21; James 3:14-15). In either case anger puts us into an extremely vulnerable position spiritually with Satan "crouching at the door" and wooing us to succumb to his will

(Gen. 4:5-7). God never condemns anger but strongly warns us not to allow our anger to lead us to commit sin or to become an ongoing bitterness in our lives (Eph. 4:26-27; James 1:20). Instead, He urges us to try to live in peace with all men (Rom. 14:19; Heb. 12:14-15).

When we have been truly wronged by someone, the path to peace ultimately lies in forgiving the offender (Mark 11:25; Eph. 4:32) by relinquishing all desires for vengeance to God (Gen. 18:25; Rom. 12:19; Col. 3:25). Through forgiveness God allows us to rid ourselves of the emotional burden of determining and exacting the just fate of our offender by taking that responsibility on Himself. This generous act on His behalf enables us to experience peace and emotional health in spite of being grievously wronged. (See pp. 53-54 for a fuller description of the relationship between anger, hate, and forgiveness.)

When self-examination reveals that our anger stems from purely self-centered motives rather than from a true wrong being suffered, we need a major change in attitude. This can often be achieved by asking ourselves how God or another objective person would look at the situation. We must then decide if we are willing to give up our pride, jealousy, or perfectionistic demands. When we willfully choose to surrender these ungodly responses to God, His peace can once again replace our anger—and often defuse the external situation as well.

Anxiety

Anxiety is another natural emotional response that can easily disrupt our peace as we face the cares and chaos of this world. God does not promise to free us from such situations, but in the midst of the trials and troubles that will invariably come, He offers a supernatural oasis of peace for His children (John 16:33).

Experiencing this peace requires that we foster a dual awareness of both the physical and spiritual realms (2 Cor. 4:16-18; Col. 3:1-3). Anxieties increase if we focus only on the material realm and lose sight of all that transcends it. God's constant presence with us, the depth of His love, and the powerful resources He makes

available to us are spiritual realities that make a major difference for the Christian when facing the challenges of life.

Securing God's supernatural peace also requires a deep knowledge of His Word (Ps. 119:165) so we can understand His character, His promises, and the nature of our relationship to Him. As these truths sink in, we will recognize that our loving Father, who abundantly provides for even the birds and flowers, will certainly care for us, His beloved children, who are of much greater value in His sight (Mat. 6:25-34; Phil. 4:19). Nothing can ever separate us from His presence or His love (Ps. 139:5-12; Heb. 13:5; Rom. 8:38-39). He even promises that if we walk in love and obedience to Him, He will make every situation that befalls us somehow result in good (Gen. 50:20; Rom. 8:28). These are but a few of the unchangeable promises of God that form the bedrock foundation for the peace that He offers us in place of our anxieties (Heb. 6:17-19).

None of these truths can effect peace on its own, however. Peace only comes when we exercise our faith, believing God to be true to His Word, and *willfully relinquish* our anxieties (1 Peter 5:7). If we can rest secure in His love and sovereignty in even the direst of circumstances, He will give us His supernatural peace, which is so transforming that it defies understanding (Phil. 4:6-7).

Fear

Fear is another natural emotion that can quickly overtake us when our protective "antennae" sense any form of danger or we face situations which can potentially threaten our life, security, or well-being. The less control we have in determining our fate in such situations, the stronger the potential for fear. Whether the peril is real or imagined, anticipated or actually present, fear is a powerful emotion that can cripple our spiritual strength. Because of this Satan himself often works to instill or augment our fears.

Again, the supernatural peace of God can serve as an antidote for our fears in a way unbelievers cannot possibly fathom (John 14:27). While experiencing this divine peace requires a major act of faith on our part, it is marvelously effective whether our fears concern

the physical or spiritual realm; natural calamities, frightening circumstances, or threatening human beings.

Fear of Satan and demons. What is unseen can be particularly frightening, especially if it is perceived as evil. Perhaps this is one reason why many people, including some Christians, choose to live virtually oblivious to the spiritual realm—or at least the evil part of it. This is how they cope with the fear of unseen, supernatural, evil beings existing around them. Some Christians have seemingly convinced themselves that demons exist only in the more heathen parts of the world or that if they ignore Satan and his forces, he too will ignore them. This is tragic because denying this reality leaves a person much more vulnerable to the enemy.

Among those who accept the worldwide reality of demons, unbelievers do well to fear Satan and His demons. While some are intrigued by the supernatural abilities he seems to offer, this is totally deceptive as Satan has no intent of ever being beneficial to mankind. His object is to use man for his own ends. The truth is that Satan has a master to slave relationship with all those in his dominion, which should naturally evoke fear (Rom. 6:16; 8:15).

As children of God, however, we have been completely delivered from Satan's kingdom into God's kingdom through faith in the atoning blood of the Lord Jesus Christ (Col. 1:13), and God relates to those in His kingdom as a loving father to precious children (Rom 8:15). Because Satan moves from being our master to being our enemy when we enter God's family, he can still be an object of fear—but only to an ignorant believer.

When we clothe ourselves in the spiritual armor and use the authority which God has granted us in the spiritual realm, we can boldly command the obedience of Satan's forces in the powerful name of the Lord Jesus Christ (Luke 10:17; Acts 16:18; James 4:7). We need never cower before them. We have the means to be totally victorious over them—*if* we keep ourselves spiritually vigilant to recognize their attacks (I Pet. 5:8).

Fear of death and God's judgment. One of the most powerful fears mankind carries is the fear of death. Death is the punishment for sin that was established way back in the Garden of Eden and that is reiterated over and over again throughout Scripture (Gen. 2:16; 3:19, 22; Ezek. 18:4; Rom. 6:23, etc.). This death penalty would never have come upon man if Satan had not lured him into sin (Gen. 3:1-6, 13, 19). Therefore, Satan is said to hold the "power of death," and those who choose to remain under his dominion live their entire lives in bondage to the fear of death and the retribution for sin that lies beyond it (Heb. 2:14-15).

This fear is totally unnecessary for the child of God, however. When Jesus died on the Cross, He took upon Himself the punishment for our sins. *He suffered death in our place* (1 Pet. 3:18)! When we personally accept His substitutionary death for *our* sins, we are freed from the death penalty for our sins (John 3:16; 5:24; Rom. 8:1-2). While we will still die physically, we no longer have to *fear* death (Heb. 2:14-15). Its "sting" is removed (1 Cor. 15:55)! Death no longer leads to eternal punishment but rather to a glorious inheritance reserved in heaven for us (1 Pet. 1:3-5)!

John makes it quite clear that if we continue to live in fear of God's judgment, we do not understand the love of God that sent His Son to be the atoning sacrifice for our sins. As we fully grasp God's perfect love, which was demonstrated so clearly in this way, and allow this love to permeate our own lives, it totally banishes all fear of punishment or judgment for our sins (1 John 4:7-21)! If God has justified us and Christ is interceding for us, what charge can possibly be brought against us (Rom. 8:33-34)?

Because the fear of death is such a powerful weapon in Satan's arsenal, he continues to try to use it against vulnerable Christians even though it has no validity in their lives. He seems to believe that pushing those in God's Kingdom to the point of death will cause them to relinquish their allegiance to God.

For this reason God repeatedly indicates through Scripture that to be effective in the work of His kingdom, Christians must

be willing even to lay down their lives for the sake of the Gospel (1 John 3:16; Luke 14:26; Rev. 12:11). This need not be a fearsome thing, however, if we truly grasp the reality of God's love and the nature of our spiritual inheritance beyond the grave. By clinging to this faith, we can effectively exchange our natural fear in the face of death for God's inexplicable peace.

Fear of physical calamities. God's supernatural peace can supplant our fears in relationship to the natural realm as well as the spiritual realm. Once again our ability to secure that deep inner serenity in all circumstances depends on how deeply we understand and grasp the truths of Scripture concerning the nature of God and His promises (Ps. 119:165). Only by holding tightly to these can we, by faith, exchange our *natural* fears for His *supernatural* peace.

When we fully appropriate God's peace, we can say with the psalmist, "God is our refuge and strength, an ever-present help in trouble. Therefore, we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging" (Ps. 46:1-3). Even terrifying physical calamities such as earthquakes, hurricanes, tornadoes, and floods occur within the scope of God's sovereignty. He is fully able to deliver us from all harm in the midst of these disasters if He chooses to do so (Mark 4:36-41; Ps. 91).

Our peace does not depend on God's protection, however. Our peace is based on the assurance that nothing can separate us from Him and His love—not even death (Rom. 8:38-39)! No matter how devastating a catastrophe befalls us, we know that God will either protect us, sustain us by His love and all-sufficient grace (2 Cor. 12:9; Heb. 4:16), or usher us victoriously into His presence (Ps. 23:4)! "*Whether we live or die, we belong to the Lord*" (Rom. 14:8)!

Fear of difficult circumstances. The reality of God's love, His promises, and His presence within us can carry us peacefully through frightening circumstances precipitated by human actions as well. Nothing that happens to us is ever out of God's sight or the scope of His sovereignty. He is aware of every detail of our lives and vitally concerned about each one (Ps. 31:15; 139:1-18; Mat. 10:29-31). *Resting by faith in the absolute security of our personal*

relationship to God as a loving Father is the secret which enables us to have peace in a world filled with tribulation (Isa. 26:3; John 14:27; 16:33; Rom. 8:15).

While no circumstance is ever too difficult for God to overcome on our behalf (Jer. 32:17), He may sometimes choose to use potentially frightening or difficult situations to strengthen our faith in Him and develop our character (James 1:2-4; Rom. 5:3-4). Our faith can only grow when we confront situations that surpass what we can handle with our human capabilities alone. Only when we are thrust totally upon God can He prove His faithfulness to us, either by miraculously delivering us (2 Cor. 1:8-10) or by supernaturally equipping us to handle the trying situation (2 Cor. 3:5; 4:7-9; 12:9-10).

Even in these stretching experiences that God allows in our lives, however, we can experience supernatural peace as long as we keep our faith securely grounded in the reality of His love and His promise never to abandon us (Heb. 13:5-6). If we continue to reciprocate His love and walk obediently in His will, we can also be assured that whatever the situation is, God is working on our behalf to bring some benefit from it for ourselves. (Rom. 8:28). This is obviously easier to believe in hindsight when we see the results, but if we can exercise faith in this promise *during* the trial, it can be another means of enhancing our peace in difficult circumstances.

Fear of threatening people. Encountering people who seemingly have the power to hurt, humiliate, or take advantage of us in some way is another situation which naturally evokes fear. Again, however, God gives us the resources to overcome such fear and replace it with His supernatural peace.

Often this process begins by recognizing that we may be up against more than human dynamics in these situations. Although we know that God performs much of the work of His kingdom through the Holy Spirit indwelling and empowering His children, we often fail to recognize that Satan can work in a similar way through those in whose lives he has gained a foothold. Therefore, what we may perceive as a human conflict may actually be propelled or augmented by demonic forces.

If this is the case, the fact that the Holy Spirit in us is greater than any of Satan's forces can greatly boost our confidence (1 John 4:4). We can often drastically change the nature of the conflict by doing simple spiritual warfare against the forces of darkness that may be operating in and through the other person and fueling the conflict. While we may not have the authority to cast demons out of another person who has given them a legal right to be there, as children of God, we do have the right to keep them from threatening or harming us.

Of course, we can't blame all human conflicts on the direct involvement of demons, but God has resources available to us when the dynamics are purely human as well. He reminded Timothy, when he was apparently fearful of persecution by those who were opposed to the Gospel message, that He has not given us "a spirit of timidity, but a spirit of **power**, of **love** and of **self-discipline**" (2 Tim. 1:7). Each of these divinely given spiritual endowments is somehow designed to counteract fear when dealing with hostile people.

Many Christians greatly underestimate the **power** that God makes available to those who have the faith to believe and claim it. Ephesians 1:19-21 says it is the same power that raised Jesus Christ from the dead and placed Him in a position of authority at the Father's right hand far above all created beings. Ephesians 3:20 says that God "is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us."

This unfathomable outpouring of God's power into our lives is probably limited only by the degree of our ignorance, our arrogance, our lack of faith, or our failure to request it. Many of us are so accustomed to handling things with our own strength and abilities that we forget about the availability of God's power to help us. Whether our failure to draw upon God's power in challenging situations is by oversight or by conscious intent, it effectively limits us to results obtainable by human effort alone.

However, when we are willing to acknowledge our own inadequacies and surrender to the total sufficiency of God's

enablement (2 Cor. 3:5), we open the door for His power to operate in us. In God's family when we are weak, then we are strong. This principle enabled Paul to stand firmly in his **Boots of Peace** even when evil men insulted and persecuted him. He was confident that these were opportunities to see the power of God work marvelously on his behalf (2 Cor. 12:9-10). We too can stand in that same confidence—and peace!

In addition to His power, God gives us the resource of His divine love to fill our lives (Rom. 5:5; 1 John 4:12). Love is a powerful spiritual "weapon" which can extinguish wrath, overcome evil, and bring conviction to our enemies (Prov. 15:1; Rom. 12:20). When we allow it to flow through our lives, it can transform our "people skills" so we are less likely to antagonize fearsome people and more apt to disarm them with a kind and gentle spirit (1 Cor. 13:4-7; Luke 6:27-36).

As we work for the Kingdom of God, we can naturally expect to encounter animosity (John 15:20). However, when God's love grips and motivates our hearts, our evangelistic zeal will supersede our fear of persecution, suffering, and humiliation, and we will willingly endure these things for the cause of Christ (2 Cor. 5:14-15; Phil. 3:7-8; 2 Tim. 1:7-8).

Discipline is another dynamic which the Holy Spirit can enhance in our lives, enabling us to follow a consistent, committed lifestyle patterned after Christ Himself regardless of the circumstances or people confronting us (Gal. 5:22-23; Titus 2:11-12). Isaiah 32:17 says the fruit of such righteousness will be the inner experience of confidence and peace, giving us a firm foundation to stand on in confronting frightening people. Scripture clearly states that when our trust is in God, we need not fear what man can do to us (Ps. 27:1; 56:4; Heb. 13:5-6)!

Through the abundant resources that God makes available to us, we can experience His supernatural peace in *any* fearful situation. Our success in doing so depends on our consistent awareness of His loving and powerful presence with us and the degree of faith we are willing to exercise in relinquishing our fears

in exchange for God's peace. When we truly grasp "how wide and long and high and deep" is God's love for us and are filled with the fullness of His presence (Eph. 3:17-18), we have the perfect antidote for all fear. How can we fear when He who is the epitome of love and power is living in us?

We are never out of God's sight, love, and sovereignty—no matter what situation we face, whether "trouble or hardship or persecution or famine or nakedness or danger or sword. . . . In all these things we are more than conquerors through Him who loved us" (Rom. 8:35-39; cf. Ps. 139:1-18). The "shadow of the Almighty" is always our place of refuge, and within it we find incredible security and peace (Ps. 91:1).

Shield of Faith

"Faith is being sure of what we hope for and certain of what we do not see" (Heb. 11:1). It is not only the means through which we enter the Kingdom of God; it is the basis of the entire Christian life (Rom. 1:17; Gal. 2:20; 2 Cor. 5:7). It is also vitally important in our defense against the enemy. The stronger our faith and the more areas in which we exercise it, the more spiritual protection it provides.

Because faith is needed in so many aspects of the Christian life, it is aptly represented in the spiritual armor as the moveable shield, able to cover most any part of the body (Eph. 6:16). As the shield, faith supports and reinforces the effectiveness of the other pieces of the armor. In fact, putting on, maintaining, and using every other piece of the spiritual armor requires faith.

For instance, we receive the **Helmet of Salvation** as a gift from God by faith (Eph. 2:8). Having thus been transferred out of Satan's kingdom into God's everlasting family (Col. 1:13-14; Rom. 8:15), we can use our **Shield of Faith** to stand in firm assurance of our salvation (1 John 5:13) whenever Satan flings his arrows of doubt at us.

When God bestows our salvation, He cancels out all of our sins and imparts to us the very righteousness of Christ (Phil. 3:9) so that we can stand before the throne of God as if we have no sin (Rom. 5:1-2; Eph. 3:12; Heb. 4:16). Therefore, when Satan tries to destroy our intimacy with God by hurling debilitating thoughts of guilt and unworthiness at us, we can place our **Shield of Faith** firmly over our **Breastplate of Righteousness** and stand in the surety of our possession of Christ's perfect righteousness in spite of our human failures.

The **Shield of Faith** plays a major role in reinforcing the **Breastplate of Righteousness** in other ways as well. For instance, faith is the critical ingredient we need to tune our hearts to the Holy Spirit and allow Him to direct our lives in righteousness instead of following the evil desires Satan has implanted in our flesh (Gal. 3:2-5, 14; 5:16, 25). Only by faith can we claim the reality of God's promises and keep our eyes focused on the magnitude of our inheritance in the spiritual realm so that the sinful allurements Satan has incorporated into our materialistic world will fade in importance and Satan will be unable to use these temptations to pierce our **Breastplate of Righteousness** (2 Cor. 4:17-18; 1 Peter 1:3-5; 2 Peter 1:4; 1 John 5:4). Furthermore, when Satan is allowed to bring trials into our lives, faith enables us to maintain the integrity of our **Breastplate of Righteousness**, even when all sense of God's presence is obliterated (Job; James 1:2-4; Rom. 5:3-5; 2 Cor. 4:17; 5:7; Heb. 11:1; 1 Pet. 1:6-9).

Faith also reinforces the **Belt of Truth** in a number of ways. On a foundational level it is essential for believing the truths of Scripture and allowing them to direct our lives (Ps. 119:11, 105; James 1:22-25; 2:14-26). By faith we also hold onto an absolute conviction that God always honors truth. Therefore, we resist Satan's inner urgings to speak falsehood of any kind in any situation (Mat. 5:37; Ps. 24:3-5). Faith is also necessary for proclaiming the powerful truths of Scripture to Satan's forces when under attack, melting them in their tracks (Mat. 4:1-11).

Only by faith can we put on, and stand firm in, our **Boots of Peace**, allowing the peace of God to characterize our lives and

relationships (Col. 3:15). Relinquishing our naturally occurring anger, anxiety, and fear and exchanging them for God's supernatural peace takes a tremendous act of faith, but it prevents these emotions from potentially becoming footholds for Satan to gain an advantage in our lives (Eph. 4:26-27).

Faith also keeps us aware of God's love and power and His unfailing presence with us, further diminishing fear and anxiety and enhancing peace in our lives (2 Cor. 12:9; 1 John 4:12). If we can hold tightly, by faith, to the security of our relationship to God as a loving Father (Rom. 8:15, 35-39), no situation in the natural or spiritual realm can rob us of God's peace (John 14:27; 16:33), not even the threat of death, which is one of the most powerful weapons in Satan's arsenal (Heb. 2:14-15; Rev. 12:11).

Learning to expect, rely upon, and recognize the internally spoken "Word God" when confronting evil requires immense faith as well. Faith is equally necessary to take this "Word" as the powerful **Sword of the Spirit** and speak it with confidence, even under persecution, trusting that God will use it in a mighty way to accomplish His purposes (Luke 21:12-19; Acts 13:8-12).

Because our faith is so important in the spiritual battle, God deliberately works to build and strengthen it while Satan seeks to destroy it (2 Cor. 1:8-9; 1 Thes. 3:2-10; James 1:2-4; 1 Peter 1:6-7). The Book of Job dramatically reveals how God and Satan are pitted against each other in challenging and testing the strength of man's faith.

The measure of our faith does not lie in the degree to which we can do miraculous deeds but rather by the extent to which it transforms our lives and actions (James 2:14-26). When we obey God's commandments, do His will, and follow the example of Jesus' life on earth, we are truly living out our faith (Mat. 7:15-23; 1 John 2:3-6). A vital, active faith in God always spawns a deep love for God and people that is evident to those around us (John 13:35; 1 John 4:20; James 2:15-16; Mat. 25:34-46).

True faith not only transforms our lives, but it also unleashes within us the same power that raised Jesus Christ from the dead and placed Him in the position of supreme authority over all the powers

of darkness (Eph. 1:19-23; Phil. 3:10). Because God graciously allows us, as His children, to share this position with Christ (Eph. 2:6), we can by faith use the authority of the name of Jesus to overcome Satan's forces too. Whenever we suspect that Satan may be trying to attack, intimidate, or take advantage of us, we can boldly raise our **Shield of Faith** and resist him in the name of Jesus, and he will flee from us (Luke 10:17; Eph. 6:16; 1 Peter 5:8-9; James 4:7).

Faith is also vitally important in maintaining effective communication with God. "Anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him" (Heb. 11:6b). Since prayer is such a powerful lifeline giving us direct access to God and His awesome resources, Satan undoubtedly delights in seeing our faith in prayer diminish. Therefore, when our prayers seemingly go unanswered, we should not give in to despair but seek to understand why.

As we learn the criteria for effective prayer which God has revealed in Scripture, we will be able to pray much more knowledgeably. We will also understand the types of requests we can most expect God to answer, those He *may* choose to answer, and those we know He won't answer.

In John 14:13 Jesus told His disciples that He would do anything that they asked in His name so that He might bring glory to the Father. I believe this promise holds two key principles concerning effective prayer.

The first essential element concerns the spiritual condition and motives of our hearts as we come to God with our requests. This verse states that our prayers are to be made "in Jesus' name." Many Christians do this so glibly, totally missing the true significance of this directive. Praying in the name of Jesus means much more than tacking His name ritualistically onto the end of our prayers. God's solemn command not to misuse His name still bears relevance in our lives today (Ex. 20:7; Mat. 5:33-35) and must certainly apply to how we use it in prayer.

In biblical times one's name represented his complete identity or overall character,[5] somewhat similar to the authority of our signature today. Therefore, to live in blatant disregard of the character of Christ and yet to pray "in His name" dreadfully misuses it. We can only truly pray in the name of Jesus when our hearts are in line with His.[6] The model prayer which Jesus taught His disciples begins with such an expression of agreement with the will of God both in heaven and on earth (Mat. 6:10).

When we truly identify with the character, motivations, priorities, and desires of Jesus, we naturally fulfill the other requirements for effective prayer given throughout Scripture. For instance, we cannot align our hearts with Christ without confessing all known sin (James 5:16; 1 John 3:21-22), forgiving those who have wronged us (Mark 11:24-25), and allowing God's Word to be a living and active reality in our daily lives (John 15:7). Tuning our hearts to the heart of Christ will also bring our requests in line with His will (1 John 5:14-15) and strengthen our faith that God will truly answer them (James 1:6-8; Heb. 10:22; 11:6).

The second principle for effective prayer found in John 14:13 concerns the nature of the requests we bring to God. According to this verse they must be such that Jesus is able to bring glory to the Father by answering them.

Recognizing this as a critical criterion for effective prayer should motivate us to ascertain what brings glory to God. In the immediate context of this promise Jesus is speaking of those who have the faith to *continue His ministry on earth*. Certainly engaging in such activity would bring glory to the Father.

In John 15:16 Jesus similarly promises to answer the prayers of those who are *bearing fruit in the Kingdom of God*. Paul, too, indicates in 2 Thessalonians 1:11-12 that *walking worthy of God's calling, being devoted to "good" purposes,* and *allowing faith to manifest itself in good works in our lives* brings glory to the name of Christ. Therefore, we can legitimately expect God to answer prayers which are focused on the goal of continuing Jesus' ministry on earth and bearing fruit in His kingdom.

Paul's prayer in Philippians 1:9-11 reveals that our *growth in love, understanding, discernment, and righteousness* brings glory to God as well. Therefore, we can also confidently expect God to answer prayers for our own spiritual maturity.

Paul even prayed that God would give the Ephesian Christians "the Spirit of wisdom and revelation" and open the "eyes of [their] heart" so that they would "know Him better" and fully comprehend the hope that is theirs, the glorious inheritance that they are to God, and the divine power available to those who believe (Eph. 1:17-19). According to this example, prayers for our spiritual growth can even include requests for God's supernatural revelation and enlightenment. Furthermore, we can ask for this not only for ourselves but for others as well.

James tells us of the trials that are bound to accompany the Christian's path to spiritual maturity, but in this context he also indicates that God is willing to answer all prayers for wisdom "without finding fault" if our faith is unwavering (James 1:2-7). In this case the quality of our faith seemingly supercedes whatever "faults" may be in our lives. Perhaps the exercise of our faith brings glory to God in and of itself.

The Bible also gives repeated instructions or examples of believers praying for many other things, such as healing (James 5:14-16), relief from troubling circumstances (Phil. 4:6-7; James 5:13), protection (Neh. 4:6-9; Ps. 6:6-10; John 17:11-15), adversarial relationships (Ezra 8:21-23; Mat. 5:44; 18:1-7), the welfare of one's country (Ps. 122:6; Jer. 29:7; 1 Tim. 2:1-2), the gift of children (1 Sam. 1:1-20), and the right marriage partner (Gen. 24). Therefore, we know that asking God to intervene in our personal areas of need is appropriate as well.

In bringing such requests to God, however, we must keep some important factors in mind. First of all, we must always remember that God's perspective is infinitely broader than ours and His plans wiser (Isa. 55:8-9). Therefore, if He does not answer one of these requests as we would like, we must believe that He is acting true to His character and with our best welfare in mind. This

too requires faith. Sometimes God allows difficult circumstances in our lives to increase our faith or to build our character, viewing these goals as higher priorities.

Secondly, God will not violate the free will of any individual. Therefore, when another person's will is involved in a request, praying that God will bring into that person's life the people, the circumstances, and the resources which might motivate him to respond in a specified manner may be more fruitful. Even then, however, we cannot automatically expect the outcome we desire.

Thirdly, God has established natural and spiritual laws by which He normally intends His creation to operate. Therefore, when we ask Him to intervene on our behalf and override these divinely instituted principles, He is never *obligated* to do so; nor do we ever *deserve* such a response. If He chooses to intervene on our behalf, He does so as an extension of His grace. That He is *willing* to do this is clearly evidenced, however, in Hebrews 4:16, as He invites us to come boldly before His throne to receive His grace and mercy in our times of need.

Other passages indicate that the degree of our faith and the persistence of our prayers may serve to influence God's response to our requests regarding personal needs (Mat. 15:21-28; Mark 11:24; Luke 11:5-10). God's admonition concerning prayer immediately following His description of the spiritual armor (Eph. 6:18) seems to imply that spiritual warfare may also be needed in the context of prayer. This is clearly illustrated in Daniel 10:1-14. At times fasting can seemingly have a positive effect as well (Mat. 6:16-18; Luke 2:37; Acts 14:23).

Finally, we must also remember that God created us to have a reciprocal love relationship with Himself and that He actively competes with Satan for our devotion. As any jealous suitor, God will never answer prayers that arise from our fleshly nature, which is warped by Satan to seek self-gratification, or that will draw us closer to the world system, which is also under Satan's control (James 4:3-5; 1 John 2:15-17; 5:19).

As any loving father, however, God is eager to give good gifts to His children, even beyond what we ask—sometimes even

beyond our greatest imaginations (Matt. 7:9-11; Eph. 3:20; James 1:17; Ps. 84:11). When our hearts genuinely delight in Him, Scripture says that He will graciously and lovingly fulfill the desires of our hearts (Ps. 37:4). What a Father! Praise His holy name!

The Helmet of Salvation

A soldier entering a military battle without a helmet would be considered insane. The head is one of the most critical areas to protect as it houses the vital control center of the entire body. Entering a spiritual battle without the **Helmet of Salvation** is just as dangerous. Scripture vividly recounts that when the unsaved sons of Sceva attempted to cast out a demon in the name of Jesus, they were overpowered and beaten so badly that they "ran out of the house naked and bleeding" (Acts 19:13-16). Apart from our personal salvation through the blood of Jesus Christ we have no basis for overcoming the evil one.

When Jesus shed His blood on the Cross to effect our salvation, in some glorious and final way He disarmed and triumphed over all demonic powers and authorities (Col. 2:15). When He arose from the grave and ascended on high, God seated the risen Christ at His own right hand in an everlasting position of authority far above all ruling powers, both human and spiritual (Eph. 1:19-21). This side of heaven we will never fully comprehend the enormity of the dynamics which transpired in the spiritual realm through Christ's death, burial, and resurrection. Through salvation, however, the awesome power of these events is applied to our own lives.

While Jesus died for the sins of the whole world, we must *individually* accept His death as the full payment for *our* sins (John 1:12; 3:16-18). This act of faith translates us out of Satan's dominion into the Kingdom of God (Col. 1:13) and seats us *with Christ* in the heavenly realm, enabling us to share His authority over the forces of darkness (Eph. 2:6). What grace and mercy He extends to us! What

awesome stature He gives to His children in the spiritual realm! What can possibly compare to love of this magnitude?

In this marvelous position we also enjoy the permanent, protective covering of the blood of Jesus. Represented by the **Helmet of Salvation,** this covering assures us that Satan can never render a fatal blow to the spiritual life Christ has secured for us.

Because of the foundational role that salvation plays in our defense against Satan, we might expect the **Helmet of Salvation** to be listed first among the pieces of the armor. Instead, it is almost the last piece mentioned. Rather than reflecting a lack of importance, however, its placement near the end of the list may be more indicative of its low maintenance requirement. Unlike the other parts of the spiritual armor, putting on the **Helmet of Salvation** does not require daily vigilance or effort on our part. Instead, the **Helmet of Salvation** is given to us as a gift from God. This difference is not only consistent with the rest of Scripture (Rom. 6:23; Eph. 2:8) but is also indicated by the Greek word translated "take" in this verse.[7] How gracious of God to make the most vital part of our spiritual protection depend not on our efforts but on His free and everlasting gift to us!

The Sword of the Spirit

The **Sword of the Spirit** is the only offensive weapon included in the spiritual armor. Like the **Helmet of Salvation**, it too is given as a gift from God.[8] In this case, however, rather than being given "once and for all" as a permanent inheritance, the **Sword of the Spirit** is repeatedly provided whenever God considers it to be needed. Our responsibility is to learn to rely on its availability and not to grasp for our own fleshly wisdom when confronting the enemy.

While the **Sword of the Spirit** is quickly identified as the "Word of God," the Greek word used (*rhema*) refers specifically to the *spoken* Word of God.[9] This means that at certain critical times God promises to give us the words that will effectively counteract

the assault of the enemy or enable us to share the gospel message while under extreme persecution or duress. God's intent is that the **Sword of the Spirit** not only strike with supernatural power but also free us from anxiety over choosing our own words at those adrenaline pumping times (Mat. 10:16-20). The **Sword of the Spirit** is thus another resource graciously given by God to enable us to maintain the firm grip of our **Boots of Peace** as well.

Whether we stand before rulers for the sake of the Gospel or confront demonized individuals (Acts 13:6-12), we must learn to be sensitive to the inner voice of the Holy Spirit and boldly deliver the words He gives us. When we do, we can be assured that those divinely chosen words will be such that "none of [our] adversaries will be able to resist or contradict" them (Luke 21:15).

Conclusion

Keeping adequately protected against the spiritual attacks that Satan and his forces may desire to launch against us requires a close partnership with God. It is only possible for the person who has by faith accepted and applied the reality of Jesus' substitutionary death on the Cross to his *own* sins and is thereby delivered from Satan's kingdom into God's. At this point God freely gives us the **Helmet of Salvation** and pours His divine resources into our lives. He also stands ready to give us the **Sword of the Spirit** whenever we need divinely powerful words to confront Satan and his work in whatever form that might take.

Beyond this, we are responsible for keeping the other pieces of the spiritual armor firmly in place, drawing upon the totally sufficient resources which God supplies. This requires exercising an ever-increasing faith in His unfailing love and presence with us, becoming sensitive to the realities of the spiritual realm, and committing ourselves to live according to God's righteous standards laid down in Scripture for us. When our lives are consistently characterized by truth, righteousness, peace, and faith, the arrows Satan aims at us will find no resting place.

Appendix A

Definition of Terms

ABREACTION—The recall of a traumatic memory in such vivid sensory and affective form that it seems like a re-experiencing of the event.

ACCESS (verb)—To make direct or indirect contact with a programmed cult member through physical, electronic, or possibly spiritual means; may involve predetermined signals or programmed triggers.

ACTING OUT—Demonstrating unhealthy, non-productive behavior related to one's unresolved psychological issues.

AFFECT (noun)—A psychological term referring to emotions or the facial expression of emotions.

ALTER—An abbreviated form of "alternate personality" or "alternate identity."

ALTER-IDENTITY—A part of the person's soul that is separated by dissociation from the Core identity; often used interchangeably with "alter-personality" but technically may, or may not, have a completely developed personality of its own.

ALTER-PERSONALITY—A part of the person's soul that is separated by dissociation from the Core identity and has a relatively enduring pattern of perceiving, thinking about, and relating to self, others, and the environment.

ALTERED STATE OF CONSCIOUSNESS—Any shift of the focus of one's attention away from a clear connectedness to the immediate external environment.

AMNESIA—The inability to recall significant events or other important information which is too extreme to be explained by ordinary forgetfulness; the absence of memory.

BODY MEMORY—The re-experiencing of the pain or physical sensations of a past traumatic event or the re-appearance of physical bruises, marks, or wounds on the body from such an event.

BLACKOUT—A loss of consciousness experienced by a particular identity while another identity is in executive control of the body.

CO-CONSCIOUSNESS—The phenomenon of more than one identity sharing an awareness of external life at the same time; usually refers to the Host maintaining an awareness of events which transpire when other identities take executive control of the body.

CONDITIONING—The process by which a consistent behavioral pattern is established in response to a given stimulus.

CORE—The identity which represents the original, whole person conceived in the womb; carries the strongest sense of "self." Sometimes, however, "Core" is used to refer to the identity who, among all those currently participating in life, is most directly related to the original person.

CORE SPLIT—A first generation alter-personality dissociatively separated directly from the Core.

COVERT—Hidden; secret; undeclared or unrevealed.

CULT—An organized group of people devoted to beliefs and goals which are not held by the majority of society; often religious in nature. In this book used to refer to an organized, covert perpetrator group.

CULTIST—Any perpetrator who is part of an organized group of people devoted to a specific covert agenda not shared by the general population.

DARKNESS—Referring to Satan's realm; usually associated with evil and deception.

DECOMPENSATION—Loss of psychological or functional stability.
witchcraft seniors nearing death will display times of baby sacrifice...
DELIVERANCE—The process of freeing a person or identity (in DID) from demonization.

DEMON—An evil spirit associated with Satan and his agenda.

DEMONIZATION—The association of one or more specific demons with an individual (or identity) resulting in varying degrees of control or influence over the person (or identity).

DISSOCIATE—To separate all or part of one's consciousness from connection to the external environment; in DID the act of splitting one's soul into separate identities or switching from one identity to another.

DISSOCIATION—A disruption or separation in the usually integrated functions of consciousness, memory, identity, or perception of the environment.[10] This phenomenon lies on a continuum ranging from normal day dreaming and "highway hypnosis" on one end to the pathological formation of alternate-identities (DID) at the other end.

DISSOCIATIVE—Having an increased propensity for separating all or part of one's consciousness from connection to the external environment; includes, but is not limited to, those with DID.

DISSOCIATIVE IDENTITY DISORDER (DID)—The new official term for what was formerly known as Multiple Personality Disorder; "the presence of two or more distinct identities or personality states (each with its own relatively enduring pattern of perceiving, relating to, and thinking about the environment and self)" within a single person, two of which "recurrently take control of the individual's behavior."[11]

EXECUTIVE CONTROL—The ability to determine the actions of the body.

FOOTHOLD—The legal ground that gives a demon the right to become associated with and influence a person or identity. This could be an oath, vow, or pledge that was made; a ritual or sacrifice participated in; a generational inheritance; or a specific sin or pattern of sinful behavior established in a person's life.

FRAGMENT—An alter-identity with a limited life history and function that does not have a fully developed personality.

FUSION—The merging of two alter-identities so that they become one. Technically this reversal of the dissociation process is differentiated from "integration" in that neither of the merging identities is the Core.

GENEALOGICAL MAP—A flow-chart showing the derivation of the alter-identities as they progressively split off from the Core or other identities.

GENERATIONAL SATANISM—Satanism which is propagated through succeeding generations.

HOST—The presenter personality who is most often in executive control of the body. (This can change over the course of the individual's life.)

IDENTITY—A person's distinct sense of self; used in DID to refer to each divided part of the soul created by dissociation; is sometimes used interchangeably with "personality."

INNER SELF HELPER (ISH)—An alter-identity who is devoted to the good of the person and works to maintain internal stability and well-being; may provide helpful information to guide the therapist; rarely participates in external life.

INNER WORLD—A seemingly internal realm of mental imagery, often representing the system map, where some identities may interact with each other when they are not participating in external life. This realm can apparently intersect with the spiritual realm, enabling "visual" interaction between alters and demons.

INTEGRATION—The process of joining alter-identities back into the Core; a reversal of dissociation.

LAYER—A group of alters who are loosely related and aware of each other and may have participated in life together at one time. Multiple layers of alters usually exist in a system beneath the current group of presenters. In survivors of ritual abuse these are often strategically positioned to reinforce the programming and provide additional defenses against therapeutic intrusions.

LOSS OF TIME—The phenomenon of time passing for which the Host or a particular alter-identity is amnestic.

MULTIPLE—A person diagnosed with Dissociative Identity Disorder, thus having more than one identity.

MULTIPLE PERSONALITY DISORDER (MPD)—The former title for the psychological diagnosis now known as "Dissociative Identity Disorder."

ORIGINAL SELF—The person created at conception from which the first alter-identities were split; often used synonymously with "Core."

OCCULT—Hidden or secret; often involving supernatural powers or a secret knowledge of them.

"OUT"—Participating in external life.

PERPETRATOR—A person who abuses another person.

PERSONALITY—A relatively enduring pattern of perceiving and relating to self, others, and the environment. In DID it can refer to any identity exhibiting such a pattern.

PRESENT (verb)—To emerge into external consciousness and take part in life.

PRESENTER—An identity who consistently plays a role in normal daily living.

PRESENTER SYSTEM—The group of identities that normally handles daily life for the person.

PRIMARY IDENTITY—Any of several identities who carry the strongest investment in the Core's beliefs and commitments as well as in the dissociative barriers necessary to maintain them; includes the Core and a limited number of directly related identities, usually including the Host.

PROGRAM—A predetermined response pattern deliberately established in a person's mind to occur automatically when triggered by a specific stimulus.

PROGRAMMING—The entire conglomerate of programs established in a person's mind by a perpetrator group to direct behavior, thoughts, emotions, and/or the withholding of information; deliberately designed to establish partial or complete control over the individual.

RITUAL ABUSE—A systematic form of abuse having a predetermined purpose or agenda, usually involving the deliberate use of trauma to induce dissociation and some form of mind control programming.

SATANIC CULT—An organized group of people with an established belief system involving the direct or indirect worship of Satan and/or demons and the seeking and exercising of occult powers.

SATANIC RITUAL ABUSE (SRA)—Severe trauma/torture experienced at the hands of a Satanic cult to cause dissociation into multiple identities so that some of those identities can be indoctrinated, programmed, and demonized, bringing the individual significantly under the control of the cult and the kingdom of darkness, generally without the knowledge of the Host personality.

SPIRITUAL WARFARE—The utilization of spiritual commands which apply the authority of the name and the shed blood of the Lord Jesus Christ to counteract demonic activity.

SPLIT—To form an alter-identity through dissociation.

SURVIVOR—A person who has been severely abused; a preferred term to "victim."

SWITCH—To change the executive control of the body from one identity to another in a person with DID.

SYSTEM—The entire group of identities within an individual who has Dissociative Identity Disorder; can also be used of a sub-group of identities with a distinct authority structure which functions more or less independently within the whole.

SYSTEM MAP—An internal depiction of the structural arrangement and operational dynamics of all the identities in the system, providing a line of authority and a method of presentation or participation in life. The type of imagery used varies greatly (a house, a castle, a solar system, a carousel, a forest, etc.) and is usually distinct for every multiple.

TALK THROUGH—The process by which a therapist (or other person) addresses alters who are not in control of the body or willing to acknowledge their presence but are able to listen to what is said.

TRIGGER (noun)—A specific stimulus which causes a given response; usually one which is deliberately designed to activate an established program.

TRIGGER (verb)—To cause a specific response, especially a consistent or programmed response.

Appendix B

Types of Alter-Identities

CORE—The identity who represents, or is most directly related to, the whole person conceived in the womb; carries the strongest sense of "self."

***HOST**—The presenter who is in executive control of the body most of the time.

***PRESENTERS**—The group of identities that normally handles daily living; includes the Host.

FUNCTION ALTERS—Alters created to perform specific functions unhindered by the effects of the trauma; often serve as presenters. They may also be formed to "protect" certain talents or encapsulate certain emotions, positive or negative.

VICTIMS—Alters whose sole function was to handle trauma.

CARETAKER—An alter who watches over, and may speak for, very young alters.

PROTECTORS—Alters created to protect the person or specific alters from any perceived danger and/or further abuse; may intervene to take abuse in place of weaker alters; often carry a lot of anger and can be aggressive.

INNER SELF HELPER (ISH)—An internal alter who is devoted to the good of the person and works to maintain internal stability and well-being; often provides helpful information to guide the therapist.

REPORTER—An alter who serves to keep track of the facts and relate them without emotion; may also be called "narrator," "moderator," "historian," etc.

CONTROLLERS—Alters who determine which alter will come out at a given time to handle a given situation.

PERSECUTORS—Alters who have identified with the motives and agenda of the abuser and punish the other alters, internally (torment) or externally (self-harm), in the absence of the abuser when the alters do not perform as desired.

SHELL—An alter through whom the personalities and perspectives of other alters can present. This "hand-in-glove" type of presentation serves to maintain a sense of consistent identity outwardly and a continuous short-term memory for the individual, thus minimizing the sense of time loss and the appearance of switching. While the shell functions as the speaker, it usually has no developed personality of its own. Sometimes a shell may serve solely to provide "housing" for a demon, which can then express itself through a human voice.

CULT ALTERS—Alters who participate(d) in cult activities, exhibiting varying degrees of cult loyalty. This general group of alters includes victims, protectors, persecutors, and reporters. In this case, protectors serve to guard cult secrets and critical parts of the system, block therapy, and/or warn the system of any threat to its agenda. Reporters relate the activities of the person back to the cult.

* These can change over the course of a person's life.

Appendix E

Satanic Calendar[12]

January 7	*St. Winebald's Day*	Blood Rituals
January 17	*Satanic Revels*	Sexual Rituals
*January 20-26	*Sacrificial Preparation for Grand Climax*	
*January 27	*Grand Climax*	Sexual Rituals & Human Sacrifice
February 2	*Candlemas (Sabbat Festival)*	Blood Rituals
February 25	*St. Walpurgis Day*	Blood Rituals
March 1	*St. Eichatadt Day*	Blood Rituals
*March 20/21	*Spring Equinox Feast Day (Sabbat Festival)*	Sexual Rituals
March 21	*Ostara*	Sexual Rituals
*Good Friday	*Day of Passion*	Human Sacrifice
*Easter Eve Day		Human Sacrifice
*April 21-25	*Sacrificial Preparation for Grand Climax*	
*April 26	*Grand Climax*	Sexual & Blood Rituals
April 30	*Roodmas Day, Walpurgis Night*	Sexual & Blood Rituals
May 1	*Beltane, Walpurgis Day Druid Fire Festival*	Coven Initiations
*June 21	*Summer Solstice Feast*	Sexual & Blood Rituals
July 1	*Demon Revels*	Blood Rituals Sexual Rituals with Demons
*July 20-26	*Sacrificial Preparation for Grand Climax*	
*July 27	*Grand Climax*	Sexual Rituals & Human Sacrifice
July 31 or August 1	*Lammas Day (Sabbat Festival)*	Sexual & Blood Rituals
August 1	*Lughnasadh*	Sexual Rituals
August 3	*Satanic Revels*	Sexual Rituals
September 7	*Marriage to the Beast*	Sexual Rituals & Infant Sacrifice
September 20	*Midnight Host*	Blood Rituals (Hand of Glory)

August 24th

September 22	*Autumnal Equinox Feast Day*	Sexual Rituals
October 28	*Satanist High Holy Day*	Human Sacrifices
October 29	*Satanist High Holy Day*	Human Sacrifices
October 30	*Satanist High Holy Day*	Human Sacrifices
October 31	*All Hallows Eve (Samhain)*	Blood & Sexual Rituals with Demons
November 1	*Satanist High Holy Day*	Sexual Rituals & Human Sacrifices
November 4	*Satanic Revels*	Sexual Rituals
December 22	*Winter Solstice Feast Day (Sabbat Festival)*	Sexual Rituals
December 24	*Demon Revels, High Grand Climax*	Blood Rituals

Each New Moon	Blood Rituals
Each Full Moon *Esbat*	Blood & Sexual Rituals
*Birthdays of members	
*Birthday of high priest	

The Feast of the Beast occurs every 28 years. Last occurred in 1981. Next one is due in 2009. Some covens celebrate it in between this (every year?).

Note: Most feast days begin either at sunset the evening before or at the stroke of midnight.

*Denotes most important dates

Endnotes

[1] *Merriam-Webster's Collegiate Dictionary*, 10th ed. (1993), s.v. "Transference."

[2] David Witkovsky, 1997.

[3] Ed Smith of Campbellsville, KY, coined the term "TheoPhostic" (God + Light) to describe this approach to emotional healing. He conducts frequent seminars training both professionals and lay people in using this approach. For more information contact him at Alathia Training Center, P.O. Box 489, Campbellsville, KY 42719, (270) 465-3757.

[4] David Neswald, lecture at the annual conference of the Christian Society for the Healing of Dissociative Disorders, Dallas, TX, August 1996.

[5] *The NIV Study Bible* (Grand Rapids: Zondervan Publishing House, 1995); note on John 2:23.

[6] Ibid.; note on John 14:13.

[7] *The Ryrie Study Bible: New American Standard Translation* (Chicago: Moody Press, 1978), note on Ephesians 6:17.

[8] Ibid.

[9] Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary* (Wheaton, Illinois: Scripture Press Publications, Inc.), 1983, 1985.

[10] *Diagnostic and Statistical Manual—IV,* 1994, 477.

[11] Ibid., p. 487.

[12] *Passport* Magazine, "America's Best Kept Secret," 1987.

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Diane Hawkins

A valuable guide for therapists and supporters

Affirming and instructive to any abuse survivor

The last two decades have seen a dramatic rise in ritual abuse survivors seeking help. They join the ranks of other victims of severe childhood abuse who could only cope with these horrific realities by splitting themselves into multiple identities.

Bearing the diagnosis of Dissociative Identity Disorder (DID) too often leaves them feeling isolated in a world that has no "box" in which to fit them. Acceptance usually requires that they hide behind artificial masks, trying their best to conceal the dynamics of who they really are and the struggles so prevalent in their lives.

This book is an effort on my part to information gap, building understan hopefully result in greater support fo courageously fighting to reclaim live unspeakable evil.

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